



MUNI RATNA PRABHA VIJAYA.

' Holy Siddhāntas of the Jainas' Series

NO I

VĀDI-VĒTĀLA ŚRĪ SĀNTISŪRĪSVARAJI'S

Jīva Vicāra Prakaraṇam

Along with

PĀTHAKA RATNĀKARA'S COMMENTARY

Edited by

Muni Ratna-Prabha Vijaya.

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with

Translation, Digest of Sanskrit Commentary

and

INTRODUCTION

by

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HIS HOLINESS ĀCĀRYA MĀHĀRAJA
ŚRĪ VIJAYA NEMISŪRĪSVARAJI

DEDICATED

INTO
THE LOTUS-LIKE HANDS
OF

MY MOST REVERED GURU
SARVA-TANTRA SVATANTRA, JAGAD-GURU
ŚĀSANA SAMRĀT, SŪRICAKRA CAKRAVARTI
TAPAGACCHĀDHIPATI TIRTHODDHĀRAKA
BHATTĀRAKA
HIS HOLINESS ĀCĀRYA MAHĀRĀJA

ŚRĪ VIJAYA NEMISŪRĪSVARAJI

By
His most grateful and obedient
Disciple
RATNA-PRABHA VIJAYA

Introduction

India is the grand old mother of philosophy. Many questions arise in our mind about our life, life of others, the world, the Universe at large, and so on. These problems are still not solved to our entire satisfaction. Philosophy is an attempt at their solution.

Jainism, according to the ancient tradition of the Jainas, has been existing from times immemorial. The chief propounders of the Jaina Religion are known as Jinas as they have conquered all their internal enemies existing in all Samsāri Jīvas (worldly beings) in the form of various passions and worldly desires, and known also, as Tīrthāṅkaras as they have established a System of Religion for the welfare of the masses. Numerous Tīrthāṅkaras have existed in ancient times.

During the present Avasarpinī era, Bhagavāna Śrī Rīṣabhadeva Swāmī was the first Tīrthāṅkara of the present series of twenty-four Tīrthāṅkaras, and Śramaṇa Bhagavāna Mahāvīra Swāmī was the last. The existing Canonical Literature of the Jainas had been composed by the Gaṇadharas (Chief disciples) of Śramaṇa Bhagavāna Mahāvīra and the learned Ācāryas who have followed them.

The word "Jīva" comes from the root 'Jiv' to live, and thus means "One that lives, i. e. to say a living being." As Śāṅkara, the great propounder of the Advaita Philosophy, puts it, distinguished from the Paramātman or the Supreme Soul,

Jīva" is an embodied soul i. e. a soul limited by the body the mind, and the like. Thus Jīva is a general term which can be used for all the beings that possess vital airs or who live the beings ranging from the so-called gods to the insignificant insects and the different types of vegetables. Some philosophers contend that the Jīva or the individual soul is merely an *āhī* or a part and parcel of the Highest Soul: some maintain that it is quite distinct from the Supreme Being. All the activities on the part of a Jīva are believed to be directed towards Mokṣa or Salvation. In the abstract sense jīva includes even the Emancipated Souls.

Body is believed to have been constituted out of the five well-known elements of Earth, Water, Wind, Light, and Sky that possess respectively the qualities of smell, taste, touch, form, and sound.

It is clear that all of us fall within the category of Jīvas. Naturally, we would like to know how many different types of creatures there are; we become curious about their respective possessions, duration of life, the place and manner of their living and so on. The question as to what happens to a being after death also crops up in our mind. Has the being to take re-birth? If so, is it in the same body or in a different one? All these questions require profound thinking.

In this small treatise composed by Śrī Śāntiśāri, we meet with a deep consideration of such inquiries about Jīvas. Hence the name "Jīva-vicāra" or "Consideration of Living Beings."

Treatment of the subject-matter is quite scientific. A brief analytical survey of the subject-matter runs as follows:—

The work commences with a homage to Mahāvira Swāmin. Then, there is Classification. The jīvas are two-fold, Emancipated and Transmigratory. The latter are both Movable and Immovable. The immovable beings are five-fold: Earth-bodied [Pṛithvikāya], Water-bodied [Apkāya], Fire-bodied [Tējaskāya], Wind-bodied

[Vāyukāya] and Vegetation-bodied [Vanaspatikāya] The last variety is again divided into two divisions viz Sādhārana and Pratyēka The immovable beings except the Pratyēka Vanasptikāyas are subtle and invisible The mobile beings are bio-sensed, trio-sensed, four-sensed and five-sensed The five-sensed-beings are four-fold; Nāraka, Tiryac, Manusya and Déva There are seven types of the infernal beings [nārakas] corresponding to the seven types of infernal regions [naraka prthivī] The lower animals [Tiryac] are three-fold, those moving in water those moving on land, and those flying in the sky The Sthālacaras again are three-fold, Quadrupeds, creeping, and propping [bhujaparisarpa] creatures. Birds [khēcaras] are four-fold, the bristlewinged, the ski-winged, those possessing folded wings, and also those possessing unfolded wings. (22) All these are either Sammurcchima or Garbhaja

The human beings are born in the Karma and Akarma-bhūmis as also in the Antardvīpas (23) The deities (dévas) are then divided into four varieties; Bhavanādhīpati [ten-fold] Vānantara (eight-fold), Jyōtiska (five-fold) and Vaimānika (two-fold) (24).

The Siddhas or the Accomplished Ones are fifteen-fold

In this way, the varieties of the living beings are succinctly explained in the first 25 gāthās

The 26th gāthā makes a clear-cut distinction between the first twenty-five gāthās and the rest A new aspect starts with gāthā no. 27 The bodily measure of the different types of beings is given in the succeeding seven gāthās Then, in the next five gāthās, is shown the highest limit of life of different beings In the 39th gāthā, the author sums up the discussion about the bodies and the life-limits, and directs us to refer to detailed treatises for further study of jīvas

Gāthās 40-41 treat the question of the duration of jīvas in

the same body With gāthā no 42 starts the discussion about the vital airs. Beings are divided into two types viz - Those possessing mind and those not possessing it (43) The latter half of gāthā 43 states that death is nothing but separation from vital airs. The next gāthā instructs us that, those who have not accepted the Dharma (or particularly the Jaina religion) die for innumerable times. What is meant is that, one can save one-self from deaths-real and metaphorical-only by practising the Dharma.

Then the yonis or places of origination are dealt with in three gāthās.

Here one may ask What about the body longevity duration in the same body the vital airs, and the originating places of the Emancipated or Perfect beings? Gāthā 48 replies to this query by saying that their sthiti is sadi (with a beginning) but ananta (without an end)

The author concludes in gāthā 49 that the mundane existence is dreadfully strimming with originations and destructions and that those who do not pay any heed to the instruction of Jinas, ramble in it for ever. Consequently the next gāthā [50] advises all to labour upon Dharma (piety) by means of rarely obtainable humanness and righteousness

In the last gāthā the author humbly declares his gratefulness to the former Great Preachers of Jaina Religion and explains that the motive of this abridged edition, is to enlighten the short witted ones.

It will not be out of place here, to note a few note-worthy points in the treatment of the subject. The motive of his undertaking is mentioned not in the beginning but only at the end. Another point that we notice is a sort of kramabhāṅga, e.g. : in gāthā no 2 the Jivas are divided into Mukta and Samsṛka, and then in the subsequent gāthās, the Samsṛikas are dealt

with The Muktas (who are named there as Siddhas) secure a place only in the 25th gāthā, at the end of the discussion of the first division Similarly, in gāthā no. 2 the Samsārins are declared to be Trasa and Sthāvara, and then, the latter type viz the gross [Sthāvara] beings are considered immediately. The treatment of the trasa type of beings commences only in the 15th gāthā

As an exception, however, the Sādhāraṇa and Pratyēka Vegetables are treated in their due order Similarly, the Nāra-kas, Tiryacs, Manusyas and Dévas also, are treated in their respective order Lastly, in gāthā no 50 the author indirectly gives his own name

One will easily notice that long before Sir J C Bose, who proved that vegetables possess life, Śrī Śāntisūri includes them in the category of living beings.

The name of the author is Śrī Śāntisūri, as tells gāthā no. 50 From an inscription in a Jama temple in Rāmasiṅga, a village near Palenpur, which tells us that Śāntibhadrasūri of Thārāpa-dragaccha had installed the Pratimā in 1084 V S, we come to know that the full name of our author is Śāntibhadra Sūri * From the work itself, we can get nothing more about him Nevertheless, we can find his glorious life-story in Tapāgaccha Paṭṭāvali and Prabhā-vakacarita In Aṇahillapura Pātana, ruled in those days the great king Bhīma In the city, there was a Śresthin named Dhanadēva who begot an excellent son called Bhīma Bhīma's mother's name was Dhanaśrī. This Bhīma was handed over to a Sūri by his parents, at the preceptor's request He was then initiated on an auspicious day and was thence named Śānti This Śānti-sūri was the best poet in the council of king Bhīma He had

* Vide Jivavicāra Prakaraṇa edited by Śrī Jama Śreyaskara Maṇḍala-Mēhsānā (fifth edition) pages 4-5

won over all the great and renowned poets of the court of Mālvā too. On successfully editing the Tīlakamāhātār of Dhana pāla, he was awarded by king Bhoja the title of Vādivēṭāla +

+ कदा च वनसङ्ग्रहं तद्विष्णुत निस्तुष्यम् ।

कविदेवस्यैव ह्युच्यते मन्त्रे नृः ॥ ५९ ॥

—प्रमाणवचनम् ।

Candraprabhāsūri, the author of Prabhāvakacarita, has narrated some marvels that our author is believed to have done. We may take one of them, as an instance. Padmā the only son of a wealthy personage called Jinādēva, was bitten by a huge serpent. Every possible effort was made to remove the poison and pain, but all was in vain. When Śāntisūri came to learn this he hastened to the spot and he touched the boy muttering the Mantra of Amṛtatva. Forthwith the boy recovered with face beaming like a lotus †

He had composed a long commentary on the Uttarādhyāyana Sūtra, at the end of which commentary, he declares that he belonged to Thārāpadragaccha, a branch of Vāḍagaccha

From the Tapāgaccha Pattāvali we can gather that with the help of Cakresvarī and Padmāvali he had saved 700 families of Śrīmāllis, having predicted the fall of Dhūlkota in 1097 V S. He expired in Kānhoda in 1111 V S.

Candrabhāsūri, however differs slightly from this. Apropos his last days he says that for twenty-five days constantly he was absorbed in meditation of Śrī Nemi knowing no hunger or thirst or sleep or anything of the kind. Then he went to the place of the Valmānīka gods. According to Prabhāvakacarita the Śūdrā worldly life came to an end on the Ninth day of the

† For detailed narrations, vide pages 216-24 of the Nṛṇyāsāpan edition (1909) of Prabhāvakacarita Part I

bright half of the month of Kārttika in the year 1096 of Vikrama. *

All this goes to prove that this Prakaraṇa might have been composed by Śrī Śāntibhadra Sūri in the latter half of the Eleventh Century V S

Two commentaries on the Jivavicāra Prakaraṇa seem to have been composed so far One of them is the Brhadvrtti of Pāthaka Ratnākara written in 1610 V S The other—the Laghuvrtti—was written by Muṇi Kṣamākalyāṇaṇi in 1785 V S. In the present volume we have given a digest of the former.

This work summarizes the details of other big treatises so as to introduce the subject to the beginner. It is hoped that the translation and the digest of Sanskrit commentary presented in this volume will be useful to the students of Jaina Philosophy.

Nutan Sarva Vidyālaya
Visnagar
20 : 3 : 1950

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J P. Thaker

+ श्रीनेमि हृदये चक्रुः प्रायोपवेशनम् ॥ १२७ ॥

घर्मध्यानाग्निनिर्दग्धभवार्तिवितर्ते(विदत्ते)ऽथ स ।

अज्ञातक्षुत्तूपानिद्राप्रमृत्यन्तप्रतीतय ॥ १२८ ॥

समाधिना व्यतीत्याथ दिनानां पञ्चविंशतिम् ।

वैमानिकसुरावासमाधिर्गमुर्जगच्छता ॥ १२९ ॥

श्रीविक्रमसवत्सरतो वर्षसहस्रे गते स क्षणवतौ ।

शुचिस्मितनवमी कुजकृत्तिकासु शान्तिप्रभोरभूदस्मत् ॥ १३० ॥

--प्रभावकचरितम् ।

4 Angulas=1 Muzli

2 Muzli =1 Vitasti

2 Vitastis =1 Hasta

2 Hastas =1 Darda

2000 Dardas=1 Dvyaita

4 Dvyaitas=1 Yojana

2 to 9 measures=1 Prthaktva

1 Vitasti generally corresponds to 9 inches.

2 Chaitika =1 Muhūrta

1 Chaitika =24 minutes

5 years = 1 yuga

7056000 crore years = 1 Pūrva

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वादिवेताल श्रीशान्तिमूरीश्वरजी विरचित

॥ जीवविचार प्रकरणम् ॥

॥ पाठक रत्नाकर विरचित वृद्धवृत्तिसमलङ्कृतम् ॥

VĀDI-VETĀLA ŚRĪ ŚĀNTISŪRĪSVARAJI'S

Jīva Vicāra Prkaraṇam

Along with

Pāthaka Ratnākara's Commentary.

CHAPTER I

मङ्गलाचरणम्

BENEDICTORY VERSE.

इह हि हेयोपादेयादिपदार्थसार्थपग्निज्ञाननिपुणस्य जन्मजरामरणरोग-
शोकादिदौर्गत्यनिपीडितस्य भव्यसत्त्वस्य स्वर्गापवर्गादिसपत्संपाद्न प्रवणस्य
जीवतत्त्वस्य ज्ञानमुपादातुमुचित, तदुपादानोपायः सौवगुरूपदेश मन्तरेण न
सम्यग्ज्ञायते, न चानुपायप्रवृत्तानामिष्टार्थाप्तिरित्यतः कृपापात्रिज्यमनाः
श्रीशान्तिमूरिस्तत्त्वोपदेशं दातुकामः शिष्टमार्गानुगामितया पूर्वं तावद् भीष्ट

देवतानमस्करणप्रतिपादिकां शास्त्रामिधेयसूचिकामिमां गाथामाह—

सुषणपर्श्वं वीरं, नमिष्य मणामि अबुद् बोद्धव्य ।

जीवस्वरूपं किंचि वि, भद्र मणियं पुनरसूरीहिं ॥ १ ॥

- 1 Bhuvana-pratipam Viram namhya bhāṣāmi abudha-bodhitam
Jīvasvarūpam kiṃci vi, jaha bhāṣyam purva sūrīhim. 1

[सुषण प्रदीपं वीरं नत्वा मणामि अबुधबोधार्थम् ।

जीवस्वरूपं किंचिदपि यथा मणितं पूर्वसूचिम् ॥ १ ॥

- 1 [Bhuvana-pradīpam Viram natvā bhāṣāmi abudha-bodhārtham
Jīvasvarūpam kiṃcidapi yathā bhāṣitam purva sūrīhim. 1]

Trans 1 Having done respectful obeisance to Vira (Śramaṇa Bhagavāna Mahāvira)—the Light of the Universe— I describe the various forms of Jiva Living Beings) as explained by the Ancient Preceptors for the enlightenment of the Ignorant. 1

व्याख्या—१ इह पृषोद्रेनामीह देवतानमस्तुतिद्वारेण विघ्नविनाय
कोपशान्तये मङ्गलमभिहितं, उत्तरार्धेन चाभिधेयं सम्मन्त्रप्रयोगने च^१
मामध्यगम्ये। तथाहि—मन्त्र-उत्सारदुपायोपेयलक्षणः साध्यसाधनसङ्गो वा ।
तथेदं शास्त्रमुपाय साधन वा, साध्यमुपेयं वा शास्त्रायपरिज्ञानमिति ।
प्रयोजनदुष्टिपा-कष्टः भोतुम्, पुनरनन्तरं परम्परमेवादौकेकं द्वेषा । तस्मानन्तरं
शास्त्रकर्तुः सत्त्वानुग्रहः, परम्परमपवगमाप्ति । षडुक्तम्—“सर्वज्ञोक्तापदेशेन,
यः सत्त्वानामनुग्रहम् । करोति दुःखतप्तानां स माभोत्पथिराच्छिबम्” ॥ १ ॥
इति ॥ भोतुः पुनरनन्तरं शास्त्रपरिज्ञानं, परम्परं (तु) तस्या (प्य) पवगमाप्तिः ।
वक्तुं च—“सम्यक्शास्त्रपरिज्ञानाद्विरक्ता मयतो जना । सम्भ्रा दक्षमसंशुद्धिं वे

१ तस्मिन्मन्त्रेण १ ऋतु प्रातुरनन्तरं परम्परं वेति ऋतुर्नित्यं तथा सम्भ्रातुः, ऋतुवर्गि
तु ऋतुसन्तरमेव

यान्ति परमां गतिम्” ॥ १ ॥ इति । साम्प्रतं सूत्रव्याख्या-अस्यां गाथायां पूर्वक्रियानुगामि कर्तुपद, ततोऽहमिति श्रीगान्तिमूर्तिग्रन्थकृदाह, जीव-वरूपं किञ्चिदित्यलगाक्षरमहार्धमिति कृत्वा । अपेर्वहुवक्तव्यतया त्वे) ऽपि मुक्ता मुक्त त्रसेतरादिभेदभिन्न^१ भणामि इत्यन्वयः । किं कृत्वा ? नत्वा ।

कं ? वीरं, कर्मविदारणा तपसा विराजना द्वयं वीर्ययुक्तत्वा द्यो वीर इति रत्न्यातस्तं वीरं श्रीवर्धमान । किं विशिष्टं ? भुवने-विश्वे प्रदीप इव प्रदीपः ज्ञानेना विष्कृत जीवाजीवादिपदार्थस्तं । पुनः सूत्रकारः प्रयोजनाभि सन्धि ब्रूवन्नाह-किमर्थः ? “अबुह्योहस्थ ति अबुधा -अविदिता जीवाजीवादि तत्त्वार्थास्तेषां बोधार्थ-तद्विज्ञानाय । पुनर्ग्रन्थकृदात्मनो गर्वपरिहारार्थं दर्शयति-यथा पूर्वसूरिभिः-गौतमाद्यैर्भणित तथा, न स्वमनीषिकयेति गायार्थः ॥ १ ॥

The author Śrīmān Śānti Sūriji thinking it is befitting (himself) to exhibit the knowledge regarding-the essence of Jiva-which is capable of acquiring the pleasures of heaven and Final Beatitute as well, and which is free from infirmities arising from birth, old age, death, disease, sorrow etc proceeds to do so, by commencing with the above-mentioned benedictory verse

Digest of Commentary.

In this benedictory verse, the author explains the purpose and subject matter of the work after paying due homage to Śramaṇa Bhagavān Mahāvīra-the Illuminatory Spirit of the Universe

The purpose of explaining the various types of Jiva is three-fold viz 1 To enlighten the ignorant 2 To attain the blessings of devout persons by relating to them the Preachings of the Omniscient, and 3 To enable the persons who hear it, to attain virakti (disgust towards worldly pleasures) by means of Right

^१ सत्त्वामाष्ये सद् द्वा (१-४-१) इति भविष्यति वर्तमाना,

Knowledge of Scriptures and to purify their vision leading to Absolute Knowledge,

It is said,

सर्वज्ञोक्तोपदेशेन, यः सत्त्वानामनुग्रहम् ।

करोति दुःखसप्तमां, स मामोत्पत्तिराच्छिद्ये ॥ १ ॥

1 Sarvajñoktopadēśēna yah sattvānāmanugraham

Karoti dukkhataptānānam sa prapnotyachiracchidyam.

1

1 He, who shows favour towards creatures who have become distressed with miseries, by the bestowal of the preachings of the Sarvajñas (Omniscients) attains Eternal Bliss without delay

Also

सम्यक्ज्ञासुपरिज्ञानादिरक्ता भवतो जनाः ।

लब्ध्वा दर्शनसंगुद्धिं ते यान्ति परमां गतिम् ॥ २ ॥

2 Samyakcchāstraparijñānādiviraktā bhavato janāḥ,

Labdhvā darśanasamguddhim tē yānti paramāṁ gatim.

Those who having acquired pure vision of Right Belief become disgusted (towards worldly pleasures) by a knowledge of True Scriptures attain the Most Excellent State.

2 So far as the topic of discussion is concerned, the author proposes to explain in brief the various types of Jīva (living beings) along with all its sub-divisions and varieties.

The author expresses his sense of reverence forwards the past sages by saying humbly that he merely states the principles related by the former sages

Benedictory Verse of the Commentator

Before proceeding with the actual treatise on Jīva-vicāra, the commentator does obeisance to Vira (Śramana Bhagavān Mahāvira)—the Sun of Right Knowledge—to the Goddess of Speech and also to his own preceptor in order that his work may be completed successfully by giving expression to the following benedictory verse.—

सज्ज्ञानभास्करं वीरं, नत्वा वार्णा निजं गुरुम् ।
कुर्वे जीवविचारस्य, कारिकां सुखबोधिकाम् ॥ १ ॥

1. Sajjnāna bhāskaram Viram, natvā Vāṇim nijam gurum
Kurvē Jīva-vicāra sya kārīkām sukhabodhikām

I Having done obeisance to Vira (Śramana Bhagavān Mahāvira)—the Sun of Right Knowledge), to the Goddess of Speech, and to my own preceptor, I compose (this) easy commentary on "Jīva-vicāra"

Principal Types of Jīva

अथ ग्रन्थोक्तवाच्यनिर्वाहितया पूर्व जीवस्वरूपं व्याचिख्यासुराह—

जीवा मुक्ता संसारिणो य तस थावरा य संसारी ।

पृथ्वी-जल-जलण-वाऊ-वणस्सई थावरा नेया ॥ २ ॥

- 2 Jīvā muttā samsāriṇo ya tasa thāvarā ya samsārī
Pudhavi-jala-jalana-vāū-vaṇassaī thāvāra néyā

2

[जीवा मुक्ताः संसारिणश्च त्रसाः स्थावराश्च संसारिणः ।

पृथ्वी जलं ज्वलनः वायुर्वनस्पतिः स्थावरा ज्ञेयाः ॥ २ ॥

Jīvā muktāḥ samsāriṇaśca trasāḥ sthāvarāśca samsāriṇaḥ

Prithvī jalam jvalanaḥ vāyu-r-vanaspatih sthāvarā jñeyāḥ 2]

Trans 2 Jivas are Mukta* as well as Mundane-Moveable and Immoveable are (the two varieties of) mundane beings Earth, Water, fire, Air, and Vegetation should be known as immoveable 2

व्याख्या-२ " जीव ति " " जीव प्राणधारणे " अजीवन् जीवन्ति जीविष्यन्त्यायुर्योगेनेति निरुक्तवशाज्जीवाः । ते द्विधा-एके मुक्ता "मुच्छृ मोचने " मोचनान्मुक्ताः निष्पितृदृष्टाष्टकर्मविपाका आत्यन्तिकदेहादि वियोगवन्त । च पुनरर्थे, ततः " संसारिणः " तत्र संसरणं भ्रमणं संसारः,

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करोति दुःखतप्तानां, स प्रामोत्यविराच्छिबेम् ॥ १ ॥

1. Sarvajñoktopadeśēna yah sattvāmanugraham,

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1 He, who shows favour towards creatures who have become distressed with miseries, by the bestowal of the preachings of the Sarvajñas (Omniscients) attains Eternal Bliss without delay

Also,

सम्यक्छास्त्रपरिज्ञानाद्विरक्ता भवतो जनाः ।

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Benedictory Verse of the Commentator

Before proceeding with the actual treatise on Jiva-vicāra, the commentator does obeisance to Vira (Śramana Bhagavān Mahāvira)—the Sun of Right Knowledge—to the Goddess of Speech and also to his own preceptor in order that his work may be completed successfully by giving expression to the following benedictory verses:—

सज्ज्ञानभास्करं वीरं, नत्वा वाणं निजं गुरुम् ।
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Principal Types of Jīva

अथ ग्रन्थोक्तवाच्यनिर्वाहितया पूर्व जीवस्वरूपं व्याचिख्यासुराह-
जीवा मुक्ता संसारिणो य तस थावरा य संसारी ।
पृथ्वी-जल-जलण-वाऊ-वणस्सई थावरा नेया ॥ २ ॥

- 2 Jīvā muktā samsāriṇo ya tasya thāvarā ya samsārī
Pṛthavī-jala-jalana-vāū-vaṇassaī thāvāra nēyā

2

[जीवा मुक्ताः संसारिणश्च त्रसाः स्थावराश्च संसारिणः ।
पृथ्वी जलं ज्वलनः वायुर्वनस्पतिः स्थावरा ज्ञेयाः ॥ २ ॥

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Prithvī jalam jvalanaḥ vāyu-r-vanaspathiḥ sthāvarā jñeyāḥ 2]

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व्याख्या-२ "जीव ति" "जीव प्राणधारणे" अजीवन् जीवन्ति जीविष्यन्त्यायुर्योगेनेति निरुक्तवशाज्जीवाः । ते द्विधा-एके मुक्ता "मुच्छ्र मोचने" मोचनान्मुक्ताः निष्पितृष्टाष्टकर्मविपाका आत्यन्तिकदेहादि वियोगवन्तः । च पुनरर्थे, ततः "संसारिणः" तत्र संसरणं भ्रमणं संसारः,

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पाणा० त्रिविधा संसा० ते एव० इत्थी पुरिसा णपुंसगा. (२). । चउच्चिहा-
 नेरइया तिरिया मणुस्सा देवा य (३)। पंचविहाः-पणिंदिया बेइंदिया तेइंदिया
 चउरिंदिया पंचिंदिया (४) । छच्चिहा-पुढवि० आ० तेउ० वाउ० वणस्सई
 तसा (५) सत्तविहा-नेरइया, तिरिक्खजोणिया, तिरिक्खजोणियोओम, णुस्सा,
 मणुस्सणीओ देवा देवीओ य (६) । अट्ठविहा-पढमसमयनेरइया, अपढमसम-
 यनेरइया, एव देवा मणुया तिरिया य (७) । जहा ते नवविहा-पुढविकाइया
 आउ० तेउ० वाउ० वणस्सई बेइंदिया तेइंदिया चउरिंदिया पंचिंदिया (८)
 दसविहा य-पढमसमयएणिंदिया, अपढमसमयएणिंदिया जाव पढमसमय-
 पंचिंदिया य अपढमसमयपंचिंदिया य (९) से किं त सव्वजीवाभिगमे सव्व-
 जीवेसु णं इमा उ णव पडिक्खतोउ एवमाहिज्जंति । एगे एवमाहिंसु-दुविहा
 सव्वजीवा जाव दसविहा सव्वजीवा पणत्ता । तत्थ जे ते एवमाहिंसु दुविहा
 सव्वजीवा ते एवमाहिंसु सिद्धा चेव असिद्धा चेव १ । अहवा दुविहा सव्वजीवा
 इंदिया चेव अणिंदिया चेव २ । अहवा सकाइया चेव अकाइया चेव ३ ।
 सजोगी चेव अजोगी चेव ४ । अहवा दुविहा सव्वजीवा वेदगा चेव अवेदगा
 चेव । (५) एवं कसाई चेव अकसाई चेव ६ । अहवा दुविहा सव्वजीवा सळेसा
 य अळेसा य ७ । अहवा नाणी चेव अन्नाणी चेव ८ । अहवा दु० आहारगा
 चेव अणाहारगा चेव ९ । अहवा दु० भासगा चेव अभासगा चेव १० ।
 अहवा दु० सरीरिया चेव असरीरिया चेव ११ । अहवा दु० चरिया चेव

के ते स्थावरा ? स्थावरस्त्रिविधा प्रज्ञा तद्यथा पृ० अ० व० । अथ के ते त्रया प्रज्ञास्तद्यथा-
 तेजस्कायिका वायुकायिका उदारा । त्रया प्राणा त्रिविधा, संसा० त एवमाख्यातवन्त स्त्रियः पुरुषा
 नपुरुषा । चतुर्विधा नरयिका तिर्यश्चो मनुष्या देवाश्च । पञ्च दवा -पेवेन्द्रिया द्वीन्द्रिया त्रीन्द्रियाश्च
 तुरिन्द्रिया पञ्चेन्द्रिया । षड्विधा-पृथ्वी० अप० ते० वा० व० त्रया । दसविहा नैरयिकास्तिर्यश्च
 तिर्यञ्च्य मनुष्या मानुष्य देवा देव्यश्च । अष्टविहा -प्रथमसमयनारका अथमसमयनारका एव देवा
 मनुष्यास्तिर्यश्च । यथा ते नवविहा-पृ० अ० ते० वा० व० द्वी० त्री० च० प० । दशविधाश्च
 प्रथमसमयवेन्द्रिया, अथमसमयवेन्द्रिया यावत् प्रथमसमयपञ्चन्द्रियाश्च । प्रथमसमयपञ्चन्द्रियाश्च । अथ
 केऽसौ सर्वजीवाभिगम. सर्वजीवेषु इमा नव प्रतिपत्तय एवमाख्यातवन्त द्विविधा सर्वजीवा यावत्
 दशविधा सर्वजीवा प्रज्ञा तत्र ये ते एवमाख्यातवन्तो द्विविधा, सर्वजीवा इन्द्रियाचेवा निन्द्रियाचेव
 सर्वजीवास्त एवमाख्यातवन्त सिद्धाचेव असिद्धाचेव । अथवा द्विविधा सर्वजीवा इन्द्रियाचेवा निन्द्रियाचेव

अपरिमा चेव १२ । अहवा दु० सागारोवसत्ता अणागारोवसत्ता ११ । से
 च दुविहा सम्भे श्रीवा पण्यत्ता । द्विविधमतिपत्तौ १३ भेदाः । ज (र) त्य जे
 ते एवमाहिंसु विविहा सम्भमीवा पण्यत्ता ते एवमाहिंसु तं जहा-सम्मदिट्ठी
 मिच्छादिट्ठी सम्ममिच्छादिट्ठी (१) । अहवा विविहा-परिचा य अपरिचा य
 नोपरिचा नोअपरिचा य (२) । अहवा विविहा-पञ्चत्तगा-पञ्चत्तगा नोअपञ्चत्तगा
 (३) । अहवा विविहा-सुहुमा वायरा नोसुहुमा-नोवायरा (४) । अहवा
 ति०-सण्णी भसण्णी नोसण्णी-नोअसण्णी (५) । अहवा ति० भवसिद्धिया
 अमभवसिद्धिया नोभवसिद्धिया-नोअभवसिद्धिया (६) । अहवा ति० तसा
 वावरा नोठसा-नोयावरा (७) से तं विविहा सम्भमीवा पण्यत्ता । तत्त्व०
 चरविहा सम्भमीवा पण्यत्ता ते एवमाहिंसु, त जहा-मणमोगी यममोगी
 कायमोगी अममोगी य (१) । अहवा च०-इत्थिदेयगा य पुरिसवेयगा य
 मयुंसकवयगा य अवेयगा य (२) । अहवा च० चक्खुदंसणी अचक्खुदंसणी
 ओहिदंसणी केवदंसणी (३) । अ० च० संमया असमया संमयासंमया
 नोसंमया-नोअसमया (४) । से तं चरविहा सम्भमीवा पण्यत्ता । तस्य जे
 ते एवमाहिंसु पंचविहा, से तं-जेरहया तिरिक्खमोप्पिया मयुस्सा देवा
 सिद्धा य (१) । अहवा पंचविहा-कोहकसाई मायकसाई मायाकसाई ओहकसाई
 अकसाई । से तं पंचविहा । तस्य छब्बिहा-एगिदिया बेइदिया तेइदिया
 चररिदिया पंचिदिया जणिदिया (१) । अहवा छब्बिहा-वरासियसरीही

अवका सत्तात्थेव कामत्थेव सत्तोक्कित्थेव भोगित्थेव । अवका द्विविधा सर्वत्रोवा वैदकत्थेव वैदक-
 त्थेव एव वक्कित्थेव वक्कित्थेव । अवका द्विविधा सत्तत्थेव सत्तत्थेव केवत्थेव अवका त्रिविध-
 त्थेव त्रिविधत्थेव । अवका त्रि अट्ठरक्कत्थेव अट्ठरक्कत्थेव । अवका त्रि भवत्थेव भवत्थेव ।
 अवका द्विविधा सत्तत्थेव सत्तत्थेव । अवका द्वि वासात्थेव वासात्थेव । अवका द्वि सत्तत्थेव
 सत्तत्थेव । सत्तत्थेव सत्तत्थेव । तत्थे स द्विविधा सर्वत्रोवा । प्रकृता । तत्र ये स पक्कत्थेव सत्तत्थेव
 सर्वत्रोवा । प्रकृता । त एवमावकात्थेव सत्तत्थेव-सत्तत्थेव मिच्छत्थेव-सम्भमिच्छत्थेव-सम्भमिच्छत्थेव-
 वरिच्छत्थेव सत्तत्थेव सत्तत्थेव । उपरोक्तेषु अवका त्रिविधा पर्याप्तं अपर्याप्तं । उपरोक्तस्मृत्यर्थः ।
 अवका द्वि सुत्तात्थेव सुत्तात्थेव । अवका त्रि सत्तत्थेव सत्तत्थेव सत्तत्थेव । अवका त्रि
 अवकात्थेव अवकात्थेव । अवकात्थेव-सत्तत्थेव-सत्तत्थेव । अवका त्रि प्रका-स्पन्ना सत्तत्थेव-
 तत्थेव त्रिविधा सर्वत्रोवा । प्रकृता । तत्र चत्तत्थेव सर्वत्रोवा । प्रकृता । त एवमावकात्थेव सत्तत्थेव-

वैतन्विअसरीरी आहारगसरीरी तेयगसरीरी कम्मगसरीरी असरीरी । से तं
 छन्विहा सव्वजीवा । सत्तविहा-पुढविहाइया आउकाइया तेउकाइया
 वाउकाइया वणस्सईकाइया तसकाइया अकाइया (१) से तं
 सत्तविहा सव्वजीवा । से किं तं अट्ठविहा सव्वजीवा पणत्ता जेरइया तिरि-
 क्खजोणिया तिरिक्खजोणिणीओ मणुस्सा मणुस्सणीओ देवा देवीओ सिद्धाय
 (१) अहवा अष्टविहा आभिगिच्चोहियनाणी सुयनाणी ओहिनाणी मणपज्जव-
 नाणी केवल्लनाणी मइअन्नाणी सुययन्नाणी विभंगनाणी (२) से त अट्ठविहा
 सव्वजीवा । जे ते एवमार्हिसु नवविहा सव्वजीवा पणत्ता । तं जहा-एगिंदिया
 वेदिया तेदिया चउरिंदिया नेरइया तिरिक्खजोणिया मणुस्सा देवा सिद्धा य

मनोयोगिना नाग्योगिनः काययोगिनेऽग्योगिनश्च । अथवा च० स्त्रीवेदकाश्च पु० पवेदकाश्च नपु० म० वेदकाश्च
 अवेदकाश्च । अथवा च चक्षुर्दर्शनिनोऽचक्षुर्दर्शनिनः अवधिदर्शनिनः केवलदर्शनिनः । अथवा च०
 सयता असयता सयता-सयता नोसंयत नोअसयता । इत्येते चतुर्विधा सर्वजीवा प्रज्ञाः । तत्र ये त
 एवमाख्यातवन्त पञ्चविधा अथ एते-नैरयिकातिर्यग्योनिक्का मनुष्या देवा सिद्धाश्च । अथवा पञ्चविधा-
 क्रोधक्षपायिण मानक्षपायिण मायाक्षपायिण लोभक्षपायिण अक्षपायिणः । इत्येते पञ्चविधाः । तत्र
 षड्विधा एकेन्द्रियः द्वीन्द्रिया त्रीन्द्रिया चतुरिन्द्रिया पञ्चेन्द्रिया अनिन्द्रियाः । अथवा पञ्चविधाः-
 औदारिकक्षारीरिणो वैक्रियक्षारीरिण आहारकक्षारीरिणः तंजसक्षारीरिणः कर्मणक्षारीरिण अक्षारीरिणश्च ।
 इत्येते षड्विधा सर्वजीवा । सप्तविधाः-पृथ्वीकायिका अप्कायिका तेजस्कायिका वायुकायिका वनस्पति-
 कायिका त्रसकायिका अकायिका । इत्येते सप्तविधा सर्वजीवा । अथ के तेऽष्टविधा सर्वजीवा प्रज्ञा-
 नैरयिका तिर्यग्योनिक्का तिर्यग्योनिन्नियः मनुष्या मानुष्य देवा देव्यः सिद्धाश्च । अथवा अष्टविधाः
 अभिनिबोधिकज्ञानिन श्रुतज्ञानिनः अवनिज्ञानिन मन पर्यायज्ञानिन केवलज्ञानिन मत्यज्ञानिनः
 श्रुताज्ञानिन विभङ्गज्ञानिन । इत्येतेऽष्टविधा सर्वजीवा । ये ते एवमाख्यातवन्त नवविधा सर्वजीवा
 प्रज्ञास्तथया एकेन्द्रिया द्वीन्द्रिया त्रीन्द्रिया चतुरिन्द्रिया नैरयिकाः तिर्यग्योनिक्का मनुष्या देवा सिद्धाश्च ।
 अथवा नवविधा प्रथमसमय नैरयिका अप्रथमसमय-नैरयिका एव तिर्यग् मनुष्य देवा सिद्धाश्च ।
 इत्येते नवविधा । दशविधा सर्वजीवा पृथ्वीकायिका अप्कायिका तेजस्कायिका वायुकायिका वनस्पति-
 कायिका द्वित्रिचतुरिन्द्रियपञ्चेन्द्रिया अनिन्द्रिया । अथवा दशविधा सर्वजीवाः प्रथमसमय नैरयिका
 अप्रथमसमय नैरयिका प्र० ति० अप्र- ति० प्र० म० अप्र० म० प्र० देवा अप्र० देवा, प्रथम-
 समयसिद्धा अप्रथमसमयसिद्धाश्च । इत्येते दशविधा सर्वजीवा इत्येव सर्वजीवाभिगम ।

नैरयिका १ असुरादय १० पृथिव्यादय द्वीन्द्रियादय, ४ ।

(१) अहंता नवविंश पञ्चमसमयनेरहया अपञ्चमसमयनेरहया एवं तिरिय मशुप
 चेवा सिद्धा य । से छ मयविंश वसविंश सम्भजीवा पुढविकाहया आहकाहया
 तेह० बाह० षणस्सहकाहया बीयतियवडरिंदिय पंचिंदिया मणिंदिया (१) ।
 अहया वसविंश सम्भजीवा-पञ्चमसमयनेरहया अपञ्चमसमयनेरहया पढ० ति०
 अपढ० ति० पढ० मणु० अपढ० मणु० पढ० चेवा, पढ० सिद्धा, अपढ०
 सिद्धा । से छ वसविंश सम्भजीवा । से छ सम्भजीवाभिगमे । अयवा सर्वजीवानां
 चतुर्विंशतिमेदा -- 'नेरहया असुराह पुढवीह चिंदिंदिभाहयो चेव । नरविंश
 जोहसिया वेमाणिय दहयो एव ॥ १ ॥ एते चतुर्विंशतिमेदा जीवा । यद्वा
 द्वाविंशद्देवा अपि-विगमिंदिय जीवाणं पञ्जत्तापञ्ज हुंति छमेया । पंचिंदियाण
 चठरो, बाबीसमिगिंदिए संपि । (याम्पां पि) ॥ १ ॥ पुढवि दग अगणि बाह,
 बायरसुसुहपञ्जत्तापञ्जत्ता । चठरो वि० चठरमेया, षणस्सह पुज होह छमेया
 ॥ २ ॥ पंचिंदियाण चठरो बाबी साहारणपुब्बयो य छमेयो । पचेयं पञ्जत्ते
 वचीस जीवमेयाई ॥ ३ ॥

मत्त १ अमर १ व्योतिह १ वैसावि १ ॥ १ ॥

विच्छेदितवन्तीनां पञ्चात्मिका भवति ब्रह्मेदाः ।

पञ्चेन्द्रियाणां कण्ठो हृदिपठितैरेन्द्रियमपि ॥ १ ॥

पृथ्णुरादिनिपुणद्वयस्मर्यात्पञ्चात्मिकाः ।

कण्ठोऽपि ब्रह्मेदाः नररक्षिः पुनर्भवति ब्रह्मेदाः ॥ २ ॥

पञ्चेन्द्रियाणां कण्ठो हृदिपठितैः साधारणैर्ब्रह्मेदाः ।

(पिच्छ) अथैव पति हृदिपठितैः पञ्चमे ॥ ३ ॥

व्याख्य- इति ब्रह्मेन्द्रियवत् पञ्चात्मिका मेरुत् पढ । पञ्चेन्द्रियवत् सप्तविंश पञ्चात्मिका
 मेरुत् पढ । बाह पृथ्णुरादिनां वपुर्वैव कण्ठोनां पञ्चात्मिका मेरुत् पढ । सप्तपृथ्णुरादिनां
 वपुर्वैव कण्ठोनां पञ्चात्मिका मेरुत् पढ । कण्ठाण कण्ठोनां द्विंश पञ्चात्मिका मेरुत् ।
 पिच्छ- लोका हृदिपठितैः । एष अष्टमोऽप्येव मेरुत् पढ । ने प्रतीति एव ।
 येननाय ब्रह्मेन्द्रियेति विनिर्णयवत्तम निरूप्यते । इह व्याख्ययता पृथ्णुरादिनां
 नयवत्तमपि पढ ॥ २ ॥

Classification of Living Beings

All the living beings in the Universe, can be classified into two main divisions. One division contains Mukṭātmās (मुक्तात्मा) or those perfect Liberated souls who having completely destroyed the the bondage of all the eight Karmas with which they were bound during their worldly existences, become possessed of *eight sublime qualities of the Pure Soul and and who being possessed of a perfect knowledge of the Universe and Beyond (Loka लोक A-loka अलोक), are Eternal—are also known as Siddhātmās सिद्धात्मा or Siddha Paramātmās सिद्धपरमात्मा.

The other division consists of Samsārī Jīvas संसारीजीव Mundane or Worldly Beings

The Samsārī Jīvātmās संसारीजीवात्मा or Mundana Living Beings are of two kinds viz (1) Sthāvara स्थावर Immobile Souls-e-g-Hills, mountains, trees etc and (2) Trasa त्रस Mobile Souls e-g, all living beings, according to the bodies they inhabit.

Sthāvara bodies cannot under any circumstance, move from one place to another, while Trasa living beings are able to move for or against the influence of happy or unhappy circumstances

Sthāvara स्थावर Jīvas are devoid of locomotion and they have only one organ of sense viz sparśana स्पर्शन Sense of Touch or Tactile perception

* The sublime qualities of the Pure Soul are (1) Kēvala Jñāna केवलज्ञान Perfect Knowledge (2) Kevala Darśana केवलदर्शन Perfect Conation (3) Ananta Virya अन्तर्वीर्य Infinite Power (4) Samyaktva सम्यक्त्व Perfect Right Belief (5) Avyābadhātā Undisturbability (6) Sūksmatva सूक्ष्मत्व Extreme fineness beyond sense-perception (7) Avagāhanatva अवगाहनत्व Interpenetrability or infinite capacity of giving place, and (8) A-guru-laghutva अग्रदुर्लघुत्व The quality of becoming neither light or small,

The live varieties of Sthāvara Jivas are (1) Pūthavi पृथ्वी Prithvi Earth (2) Jala जल (जल) Ap-Water (3) Jalaja जलज (जल) Agni-तेजस् Tejas Fire (4) Vāū वायु (वायु) Vāyu-Air and (5) Vanaspati वनस्पति (वनस्पति) Vanaspati-Vegetation. Vegetable kingdom

The author has thus divided all living beings into two main types in this work but according to other authors, they are divided into two to ten fourteen twenty or thirty-two types by computing them in many different ways.

All Samsārī Jivas of two kinds viz Sthāvara and Trasa. Sthāvara bodies are of three kinds viz (1) Prithvi Kāyika (earth-bodied) (2) Ap Kāyika (water-bodied) and (3) Vanaspati Kāyika (vegetable-bodied). Trasa bodies are of three kinds (1) Tejaskāyika (Fire-bodied) (2) Vāyukāyika (Air-bodied) and Audārika (possessing physical bodies. All worldly living beings are of three kinds. They are (1) Puruṣāḥ पुरुषाः Males (2) Striyāḥ स्त्रियाः Females and (3) Naptuṣakāḥ नपुंसकाः Hermaphrodites Eunuchs. All worldly living beings are of four kinds. They are (1) Nairayikāḥ नैरयिकाः Hellish beings (2) Tiryancas तिर्यङ्गाः Brutes Lower animals (3) Manuṣyāḥ मनुष्याः Human Beings, and (4) Devāḥ (देवाः) Gods; celestial beings. All worldly living beings are of five kinds. They are (1) Ekēndriyāḥ ऐकेंद्रियाः Possessing one sense organ-namely Sense of Touch only (2) Dvīndriyāḥ द्वीन्द्रियाः Possessing two sense organs namely sense of Touch and sense of Taste only (3) Trīndriyāḥ त्रीन्द्रियाः Possessing three sense organs namely sense of Touch, Sense of Taste, and Sense of Smell only (4) Caturīndriyāḥ चतुरिन्द्रियाः Possessing four sense-organs namely Sense of Touch, Sense of Taste, Sense of Smell and Sense of Sight only and (5) Pañcēndriyāḥ पञ्चेन्द्रियाः Possessing five sense-organs namely Sense of Touch, Sense of Taste, Sense of Smell, Sense of Sight and Sense of Hearing. All worldly living beings are of six kinds. They are (1) Prithvi Kāyikāḥ पृथ्वीकायिकाः Earth-bodied (2) Ap-Kāyikāḥ जलकायिकाः Water-bodied (3) Tejas-

Kāyikāh तेजस्कायिका Fire-bodied (4) Vāyu Kāyikāh वायुकायिका Air-bodied (5) Vanaspati Kāyikāh वनस्पतिकायिका Vegetable-bodied and (6) Trasāh त्रसा Mobile Souls All worldly living beings are of following seven kinds viz (1) Nairayikāh (नैरयिका, Hellish beings. (2) Tiryancāh (तिर्यञ्च) Male Living beings of the lower animal kingdom (3) Tiryancyah Female-living brutes (4) Manusyāh मनुष्या Male Human living beings 5) Mānusyāh Female Human living beings (6) Dēvāh देवा gods and (7) Dēvyah देव्य goddesses

They are of the following eight kinds viz (1) Prathama Samaya Narakāh प्रथम समय नारका Hellish beings born at the first moment (2) A-prathama Samaya Narakāh अप्रथम समयनारका Hellish beings born at a moment other than the first samaya (3) Prathama samaya dēvāh प्रथमसमयदेवा Gods born at the first samaya (4) अप्रथमसमयदेवाः A-prathama samaya devāh Gods born at a moment other than the first samaya (5) Prathama samaya manusyāh प्रथमसमयमनुष्या Human beings born at the first samaya (6) A-prathama samaya manusyāh अप्रथमसमयमनुष्याः Human beings born at a moment other than the first samaya (7) Prathama samaya tiryancāh प्रथमसमयतिर्यञ्चा. Beasts born at the first samaya and (8) A-prathama samaya tiryancāh अप्रथम समयतिर्यञ्चा Beasts born at a moment other than the first samaya

They are of the following nine kinds viz (1) Prithvī Kāyikāh पृथ्वीकायिका Earth-bodied (2) Ap-kāyikāh अपकायिका Water-bodied (3) Tējas kāyikāh तेजस्कायिका. Fire-bodied (4) Vāyu Kāyikāh वायुकायिका Air-bodied (5) Vanaspati Kāyikāh वनस्पतिकायिका Vegetable-bodied (6) Dvīndriyāh द्वीन्द्रिया Two-sensed (7) Trīndriyāh त्रीन्द्रिया Three-sensed (8) Caturīndriyāh चतुरिन्द्रिया Four-sensed and (9) Pañcēndriyāh पञ्चेन्द्रिया Five-sensed

All worldly living beings are of the following ten kinds — viz (1) Prathama samaya Ekēndriyāh प्रथमसमयपकेन्द्रियाः Ekēndriya living beings born at the first samaya (2) A-prathama samaya Ekēndriyāh अप्रथमसमयपकेन्द्रिया Ekēndriya living beings born at moment other than the first samaya (3) Prathama samaya dvi-

Indriyāḥ प्रथमसमयद्वीन्द्रिया Two-sensed living beings born at the first samaya. (4) A-prathama samaya dvī-indriyāḥ अथप्रथमसमयद्वीन्द्रिया Two-sensed living beings born at a moment other than the first samaya. (5) Prathama samaya tri-indriyāḥ प्रथमसमयत्रीन्द्रिया Three-sensed living beings born at the first samaya. A-prathama samaya tri-indriyāḥ अथप्रथमसमयत्रीन्द्रिया Three-sensed living beings born at a moment other than the first samaya. (7) Prathama samaya Caturindriyāḥ प्रथमसमयचतुरिन्द्रिया Four-sensed living beings born at the first samaya. (8) A-prathama Samaya Caturindriyāḥ अथप्रथमसमयचतुरिन्द्रिया Four-sensed living beings born at a moment other than the first samaya. (9) Prathama Samaya Pañcendriyāḥ प्रथमसमयपञ्चेन्द्रियाः Five-sensed living beings born at the first samaya and (10) A-prathama Samaya Pañcendriyāḥ अथप्रथमसमयपञ्चेन्द्रियाः Five-sensed living beings born at a moment other than the first samaya.

Computation of Ivas according to Jivā-bhūgama Sūtra

The author of Jivābhūgama Sūtra (जीवभूमिगमसूत्र) Computes the divisions of living beings in the following manner —

All worldly living beings of Two Types are computed as (1) Siddhāḥ सिद्धाः Liberated Souls or (2) Asiddhāḥ असिद्धाः Un-liberated Souls. (2) Indriyāḥ Having Sense-organs or Anindriyāḥ अनिन्द्रियाः Devoid of Sense-organs. (3) Sakāyāḥ सकायाः Having activities of own body or अकायाः Wanting in bodily activities. (4) Sa-yogināḥ स्वायम्निः Having functional activities of mind speech and body or A-yogināḥ अयाम्निः Devoid of such functional activities. (5) Vedakāḥ वेदकाः Possessing sexual inclinations or A-vedakāḥ अवेदकाः Destitute of sexual inclinations. (6) Kaśāyīnāḥ कषायिणः Having passions or A-kaśāyīnāḥ अकषायिणः Devoid of passions. (7) Sa-līkṣāḥ सलक्षणाः Possessing thought-tints or A-līkṣāḥ अलक्षणाः Wanting in thought-tints. 8) Jñānīnāḥ ज्ञानिणः Persons having higher knowledge or A-jñānīnāḥ अज्ञानिणः Ignorant Persons. (9) Āhārakāḥ आहारकाः Possessing Āhāraka bodies or Anāhārakāḥ अनाहारकाः Persons who remain without taking food-e-g-gods, Liberated Souls. (10) Bhāṣakāḥ भाषकाः Possessing speech sense or

A-bhāsakāh अभाषकाः Devoid of power of speech (11) Sarīṇah शरीणि. Incarnate Souls or A-sarīṇah अशरीणि Disembodied Souls; Siddhas (12) Carimāh चरिमाः Souls who have their body for the last time; persons who are going to attain Salvation without being re-born or अचरिमा Persons plunged into the world, far from Final Liberation (13) Sākārapayuktāh साकारोपयुक्ता Having the use of knowledge or Anākaropayuktāh अनाकारोपयुक्ताः Possessed of general and undifferentiated view

All Living Beings of *Three Types* are computed as (1) Samyag-dristayah सम्यग्दृष्टयः Souls having Right Belief; or Mithyā-dristayah मिथ्यादृष्टया Souls having False Belief, or Samyagmithyā-dristikah सम्यग्मिथ्यादृष्टयः Persons having mixed i e right and wrong belief (2) Paritāh परीता Those whose duration can be counted, or A-paritāh अपरीता Souls eternally wandering in the worldly existence or No-paritā noaparitāh नोपरीतानोपरीता. Siddha Bhagavān (3) Paryāptāh पर्याप्ता The Souls which have fully developed the food etc. characteristics in the womb, or A-paryāptakāh अपर्याप्तका Undeveloped, souls whose six paryāptis have not been completed, or No-paryāptā No-aparyāptāh नोपर्याप्ता नोऽपर्याप्ता Neither sufficient nor insufficient. Liberated Souls (4) Sūkṣmā सूक्ष्मा One-sensed beings inhabiting the whole Universe which cannot be seen by any one except a Kēvalī and which cannot be destroyed, or Bādarāh बादरा One-sensed gross beings which are visible in a bodily form e g earth, water etc, or No-sūkṣma No-bādarāh नोसूक्ष्म नोबादरा Siddha Bhagavāns who are neither minute nor gross (5) Sañjñinah संज्ञिनः Five-sensed rational beings, or A-sañjñinah असंज्ञिनः Souls having five sense but without mind consciousness, or no-sañjñi no asañjñinah नोसंज्ञिनोऽसंज्ञिनः Siddha Bhagavāns who are free from being rational or irrational (6) Bhava siddhikāh भवसिद्धिकाः Souls which are fit for Salvation or A-bhava siddhikāh अभवसिद्धिकाः Souls not fitted to get Absolution or नोभवसिद्धिनोऽभवसिद्धिया No-abhavasiddhyāh No-abhavasiddhyāh Souls which are neither emancipated or bound,

a Siddha Bhagavān. (7) Trasaḥ त्रसा Mobile living beings who would run away on being frightened, or Sthāvarāḥ स्थावर One sensed beings like hills, mountains trees, etc. which do not move under any circumstance or No-trasa no sthāvarāḥ नोत्रसोस्थावर Siddha Bhagavāns who are neither mobile nor immobile.

The living beings of Four Types are computed as (1) Manovogināḥ मनायोगिनः Those who have the activity of the Soul to think of an object through an assisting cause in the form of an aggregate of mind substance or Vāgyogināḥ वाग्योगिनः Two sensed to five-sensed beings having the activity of speech, or Kāya-yogināḥ काययोगिनः Those who are engaged in the activity of the body or A-yogināḥ अयोगिनः Kēvalins in the fourteenth Guṇasthāna who are free from all activities of mind speech, and body (2) Strī-vēdakāḥ स्त्रीवेदका Persons Females (males or eunuchs) with a desire of sexual intercourse with a male or Puruṣa vēdakāḥ पुरुषवेदका Persons (males, females or eunuchs with a desire of sexual intercourse with a male or Napuṃsaka vēdakāḥ नपुंसकवेदका Hermaphrodites with a desire for both or A-vēdakāḥ अपदका Souls between the tenth and the fourteenth Guṇasthāna who are perfectly free from carnal desires. (3) Cakṣur-darśanīnāḥ चक्षुर्दशनिनः Possessed of the sense of visual perception; or A-cakṣū-r darśanīnāḥ अचक्षुर्दशनिनः Possessed of knowledge derived from senses none other except the sense of Vision; or Avadhi-darśanīnāḥ अवधिर्दशनिनः Persons with direct perception of masser limited to subject-matter place time etc. with the help of senses or Kēvala darśanīnāḥ केवलदर्शनिनः Persons who are blessed with Perfect Vision (4) Saṃyātāḥ संयता Ascetics who are observing self-restraint, or A-saṃyātāḥ असंयता-Not free from sinful practices or Saṃyātā-asamyaātāḥ संयतासंयता Laymen votaries who are at the fifth spiritual stage or no-saṃyātā no-asamyaātāḥ नोसंयतानाअसंयता Siddha Bhagavāns who are neither self-restrained nor otherwise.

Living Beings of *Five Types* are computed as (1) Nairayikāh नैरयिकाः Hellish beings, or Tiryag-yonikāh तिर्यग्योनिकाः Sub-human creatures such as beasts, birds etc or Manusyāh मनुष्याः Human Beings; or Dévāh देवाः Gods; celestial beings; or Siddhāh सिद्धाः Siddha Bhagavāns (2) Krodha-kasāyīṇah क्रोधकषायिणः Persons possessed of anger, or Māna-kasāyīṇah मानकषायिणः Persons having passion in the form of pride; or Māyā-kasāyīṇah मायाकषायिणः Persons having deceit or Lobha-kasāyīṇah लोभकषायिणः Persons having passion in the form of greed, or A-kasāyīṇah अकषायिणः Souls perfectly free from passions such as anger, pride etc. Living Beings of *Six Types* are computed as (1) Ekéndriyāh एकेन्द्रिया One-sensed living beings; or Dvi-indriyāh द्वीन्द्रिया Two-sensed beings, or Tri-indriyāh त्रीन्द्रिया Three-sensed beings; or Caturindriyāh चतुरिन्द्रिया Four-sensed beings, or Pancéndriyāh पञ्चेन्द्रिया Five-sensed living beings; or Anindriyāh अनिन्द्रियाः Kévalins and Siddha Bhagavāns who are free from sense-organs and other organs with their functional processes. (2) Audārika śarīṇah औदारिकशरीणि Living beings possessing external physical body having flesh, blood, bones etc, or Vaikriya-śarīṇah वैक्रियशरीणिः Those with a fluid body generally to be met with among hellish beings, and seldom in human or sub-human beings, but at will amongst gods; or, Āhārakaśarīṇah आहारकशरीणिः Ascetics who have the power of evolving the material molecules which go to build up the Āhāraka body; or Taijasaśarīṇah तेजस्शरीणिः Persons with a lustrous body; or Kārmaṇa śarīṇah कर्मणशरीणिः Souls possessed of Kārmaṇaśarīra—a body made up of the combination of eight kinds of Karma. Every earthly soul has the Kārmaṇa as well as the Tejasaśarīra, and these two accompany it even in the next birth, or A-śarīṇah अशरीणि Disembodied souls-Siddha Bhagavāns

Living Beings of *Seven Types* are computed as (1) Prithvī-Kāyikāh पृथ्वीकायिका Earth-bodied, or Ap-kāyikāh अपकायिकाः Water-bodied, or Tējaskāyikāh तेजस्कायिका Fire-bodied; or Vāyukāyikāh वायुकायिका Air-bodied, or Vanaspatikāyikāh वनस्पतिकायिका Vegetable-bodied, or Trasakāyikāh व्रतकायिका Mobile or Moving

living beings, or A kāyikāh भवायिकाः Emancipated Souls or Siddha Bhagavāns who are without a body

Living Beings of Eight Types are computed as. (1) Nairayikāh नैरयिका Hellish beings or Tiryagyonikāh तिर्यग्योनिका Sub-human creatures such as beasts, birds etc; or Tiryag yonistṛīyāh तिर्यग्योनिस्त्रियः Females of beasts birds etc; or Manuṣyāh मनुष्या Human beings, or Mānuṣyāh मनुष्य Females of human beings or Dēvāh देवा Gods celestial beings or Dēvyāh देव्यः Goddesses and Siddhā सिद्धा Siddha Bhagavāns. (2) Ābhī-nibodhikā jñānīnāh अभिनियोधिक् ज्ञानिन Persons having knowledge derived through the medium of 5 senses and mind or Śruta-jñānīnāh श्रुतज्ञानिनः Persons having scriptural knowledge or Avadhī-jñānīnāh अवधिज्ञानिनः Persons having direct knowledge of matter within a limit, without the help of the senses and the mind, or Manah-paryāya jñānīnāh मनपर्ययज्ञानिनः Persons having a direct knowledge of another's thoughts about matter having mental knowledge; or Kēvala Jñānīnāh केवलज्ञानिनः Persons having Perfect Knowledge; Mall-a-jñānīnāh मल्लज्ञानिनः Having Intellectual Ignorance Śruta-a-jñānīnāh श्रुतअज्ञानिनः Persons with ignorance about Scriptures; or Vibhaṅga jñānīnāh विभङ्गज्ञानिनः Persons having wrong visual knowledge.

Living Beings of Nine Types are computed as (1) Ekā-driyāh एकेन्द्रियाः One-sensed Beings, or Dvī-indriyāh द्वीन्द्रिया Two-sensed Souls; or Trī-indriyāh त्रीन्द्रिया Three sensed Souls; or Catur-indriyāh चतुरिन्द्रिया Four-sensed Souls; or Nairayikāh नैरयिका Hellish Beings or Tiryag yonikāh तिर्यग्योनिका Sub-human beings such as beasts, birds etc; or Manuṣyāh मनुष्या Human Beings; or Dēvāh देवा Gods; celestial beings or Siddhāh सिद्धाः Siddha Bhagavāns (2) Prathama Samaya Nairayikāh प्रथमसमयनैरयिका Hellish beings born at the first samaya, or A prathama samaya nairayikāh अप्रथमसमयनैरयिका Hellish beings born at a moment other than the first samaya, or Prathama Samaya Tiryancāh प्रथमसमयतिर्यञ्चः Sub human beings such as beasts birds etc. born at the first samaya or A prathama Samaya Tiryancāh अप्रथमसमयतिर्यञ्चः Sub human beings such as beasts, birds etc. born

at a moment other than the first samaya; or, Prathama Samaya Manusyāh प्रथमसमयमनुष्या Human Beings born at the first samaya; or A-prathama samaya manusyāh अप्रथमसमयमनुष्या Human Beings born at a moment other than the first samaya, or Prathama Samaya-dévāh प्रथमसमयदेवा Gods born at the first samaya; A-prathama Samaya dévāh अप्रथमसमयदेवा Gods born at a moment other than the first samaya, or, Prathama Samaya Siddhāh प्रथमसमयसिद्धा Siddha Bhagavāns liberated at the first moment or अप्रथमसमयसिद्धा Siddha Bhagavāns liberated at a moment other than the first samaya

Living Beings of Ten Types are computed as (1) Prithvī Kāyikāh पृथ्वीकायिका Earth-bodied, or Ap Kāyikāh अपकायिका Water bodied, or Iśas Kāyikāh तेजस्कायिका Fire-bodied, or Vāyu Kāyikāh वायुकायिका Air-bodied, or Vanaspati Kāyikāh वनस्पतिकायिका Vegetable-bodied; or Dvi-indriyāh द्वीन्द्रिया Two-sensed; or Tri-indriyāh त्रीन्द्रिया Three-sensed, or Catur-indriyāh चतुरिन्द्रिया Four-sensed; or Pancéndriyah पञ्चेन्द्रिया Five-sensed; or Anindriyāh अनिन्द्रिया Bhagavāns who are devoid of sense-organs (2) Prathama Samaya Nairayikāh प्रथमसमयनैरयिका: Hellish beings born at the first samaya, or A prathama samaya Nairayikāh अप्रथमसमयनैरयिका Hellish beings born at a moment other than the first samaya; or Prathama Samaya Tiryancah प्रथमसमयतिर्यञ्च Sub-human beings born at the first moment; or, A-prathama Samaya Tiryancah अप्रथमसमयतिर्यञ्च Sub-human beings born at a moment other than the first samaya, or Prathama Samaya Manusyāh प्रथमसमयमनुष्या Human Beings born at the first samaya, or A-prathama Samaya Manusyāh अप्रथमसमयमनुष्या: Human Beings born at a moment other than the first samaya; or, Prathama Samaya Dévāh प्रथमसमयदेवा Gods born at the first samaya, or, A-prathama Samaya Dévāh अप्रथमसमयदेवा: Gods born at a moment other than the first samaya or Prathama Samaya Siddhāh प्रथमसमयसिद्धा Siddha Bhagavāns liberated at the first samaya, or A-pratham samaya Siddhāh अप्रथमसमयसिद्धा: Siddha Bhagavāns liberated at a moment other than the first samaya.

All Worldly Living Beings are classified into Twenty-four

Types on the basis of their Daṇḍaka (sinful activity of the mind, speech and body which blackens the soul)

The daṇḍaka for Nairayikāś Hellish Beings is one the daṇḍaka for Asura Kumāra and other gods is ten; that for Prithvi (earth) etc. is five; that for two-three-and four-sensed beings is four that for human beings is one that for Vyantara gods is one, that for Jyotiś gods is one, and the daṇḍaka for Valmānīka gods is one-making a total of 24 daṇḍakas.

Classification of Jivas on the Basis of Daṇḍakas

	Daṇḍaka
Hellish Beings	1
Asura Kumāra & other gods	10
Prithvi Kāyika etc.	5
Two-three-four sensed beings	4
Human Beings	1
Vyantara gods	1
Jyotiś gods	1
Valmānīka-gods	1
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Classification into Thirty-two Types

(1) Six Types—viz Paryāpta (developed) and A-paryāpta (undeveloped) of two-sensed, three-sensed, and four-sensed living beings. Four-Types of Pañcendriya living beings, Bādara Tējas Kāyika Aparyāpta सौर तेजस कायिक अपर्याप्त Gross Undeveloped Fire-bodied souls (9) Bādara Vāyukāyika A-paryāptāh वायु त्वायु कायिक अपर्याप्त Gross Undeveloped Air-bodied souls (10) Bādara Pratyakṣa Vanaspathi Kāyika A-paryāpta वायु त्वायु कायिक अपर्याप्त Gross Undeveloped Vegetable-bodied souls with one soul for each individual body Also Ten Types as (1) Sūkṣma Prithvi Kāyika Paryāpta सूक्ष्म पृथ्वी कायिक पर्याप्त Minute Fully Developed Earth-bodied Souls (2) Sūkṣma Ap Kāyika Paryāpta सूक्ष्म मण्डपायिक पर्याप्त Minute Fully Developed Water-bodied Germs. (3) Sūkṣma Tējas Kāyika Paryāpta सूक्ष्म तेजस कायिक पर्याप्त Minute Fully Developed Fire

bodied germs (4) Sūkṣma Vāyu Kāyika Paryāpta सूक्ष्मवायुकायिक-पर्याप्त Minute Fully Developed Air-bodied Germs. (5) Sūkṣma Pratyéka Vanaspati Kāyika Paryāpta सूक्ष्मप्रत्येकवनस्पतिकायिकपर्याप्त Minute Fully Developed Vegetable-bodied Souls with a soul for each individual body (6) Sūkṣma Prithvi Kāyika A paryāpta सूक्ष्म-पृथ्वीकायिकअपर्याप्त Minute Un-developed Earth-bodied Souls (7) Sūkṣma Ap Kāyika Aparyāpta सूक्ष्मअपकायिकअपर्याप्त Minute Undeveloped Water-bodied Souls (8) Sūkṣma Téjas Kāyika Aparyāpta सूक्ष्मतेजस्कायिकअपर्याप्त Minute Undeveloped Fire-bodied Souls (9) Sūkṣma Vāyukāyika A-paryāpta सूक्ष्मवायुकायिकअपर्याप्त Minute Undeveloped Air-bodied Souls (10) Sūkṣma Pratyéka Vanaspati Kāyika A-paryāpta सूक्ष्मप्रत्येकवनस्पतिकायिकअपर्याप्त Minute Undeveloped Vegetable-bodied

Pañcéndriya living beings are classified into four types viz ,
 (1) Sanjñi Pancéndriya संज्ञिपञ्चेन्द्रिय Five-sensed rational beings
 (2) A-sanjñi Pancéndriya असंज्ञिपञ्चेन्द्रिय Five-sensed beings devoid of consciousness of mind (3) Paryāpta Pancéndriya पर्याप्तपञ्चेन्द्रिय Fully developed Five sensed beings and (4) A-Paryāpta Pancéndriya अपर्याप्तपञ्चेन्द्रिय Pancéndriya (five-sensed) beings with undeveloped sense-organs and limbs, and undeveloped functional activities, Ekéndriya living beings are classified into *Twenty-two* Types viz *Ten Types* as (1) Bādara बादर Gross Prithvi Kāyika Paryāpta बादरपृथ्वीकायिकपर्याप्त Gross Fully Developed Earth-bodied souls (2) Bādara Ap Kāyika Paryāpta बादरअपकायिकपर्याप्त Gross Developed Watera-bodied souls (3) Bādar Téjas Kāyika Paryāpta बादरतेजस्कायिकपर्याप्त Gross Fully-Developed Fire-bodied souls (4) Bādar Bādara Vāyu Kāyika Paryāpt बादरवायुकायिकपर्याप्त Gross Fully Developed Air bodied souls (5) Bādara Paryāpta Vanaspati Kāyika Paryāpta बादरप्रत्येकवनस्पतिकायिकपर्याप्त Gross Fully Developed Vegetable-bodied souls with one soul for each individual body (6) Bādar Prithvi Kāyika A paryāpta बादरपृथ्वीकायिकअपर्याप्त Gross Undeveloped Earth-bodied souls, (7) Bādara Ap-Kāyika A paryāpta बादरअपकायिकअपर्याप्त Gross undeveloped Water-bodied Souls (8) Bādar Téjas Souls with one soul for each individual body

Two Types Sūkṣma Sādhāraṇa Vanaspati Kāyika Souls सूक्ष्मसाधारणवनस्पतिकायिकजीवाः Minute Vegetable-bodied souls with infinite souls for one body are sub-divided into two types viz. (1) *Sūkṣma Sādhāraṇa Vanaspati Kāyika Paryāpti सूक्ष्मसाधारणवनस्पतिकायिकपर्याप्त* minute Fully Developed Vegetable-bodied souls with infinite souls in one body and (2) *Sūkṣma Sādhāraṇa Vanaspati Kāyika A paryāpta सूक्ष्मसाधारणवनस्पतिकायिकअपर्याप्त* Minute Undeveloped Vegetable-bodied Souls with infinite souls in one body

Thus the Thirty-two Types are as under —

Two-sensed, three-sensed, and four sensed Souls are of Six Types. Five-sensed Souls are of Four Types and One sensed Souls are of Twenty-two Types making a Total of Thirty two Types.

Besides these Types, there are other Eight Types viz. *Andajāḥ अण्डजाः* Those produced in eggs (2) *Potajāḥ पोतजाः* Those animals who are born covered in skin e. g. an elephant etc (3) *Jarāyujāḥ जरायुजाः* Animals born from the womb with an umbilical cord e-g human beings, buffaloes cows etc. (4) *Rasajāḥ रसजाः* Small animals produced from perverted body-secretions e-g worms, (5) *Saptsvēdaḥ सप्तस्रवेदजाः* Those produced from perspiration e-g lice bugs etc. (6) *Sammurchinmāḥ संसृष्टिमाः* Those produced without the union of the male with the female, e.g. Ants, flies, frogs etc (7) *Udabhijā उद्भविजाः* Those that come out from the ground after making a hole in it e. g. butterflies, grass-hopes etc and (8) *Aupapātikāḥ औपपातिकाः* Those born from a place which is not a birth locality e. g. gods and hellish beings from a divine bed and from a pillar in hell.

On account of their having *Caitanya चैतन्य* Life, Vitality all living beings are of one type. They are of two types viz (1) *Sthāvara स्थवार* Immobile, and (2) *Trasa त्रस* Moving They are of three types viz Possessing (1) *Śrī Vēda श्रीवेद* Feminine Inclination (2) *Puruṣa Vēda पुरुषवेद* and (3) *Napuṣaka नपुंसकवेद* Inclination towards both They are of four types viz (1) *Dēva देवा* Gods

(2) Manusyā मनुष्या Human Beings (3) Tiryancas तिर्यञ्चा Sub-human Creatures, Brutes and (4) Nairikāh नैरयिका Hellish Beings They are of five types viz. Ekéndriyāh एकेन्द्रिया One-sensed Living Beings (2) Dvi-indriyāh द्वीन्द्रिया Two-sensed (3) Tri-indriyāh त्रीन्द्रिया Three-sensed 4) Caturindriyāh चतुरिन्द्रिया Four-sensed and (5) Pancéndriyāh पञ्चेन्द्रिया Five-sensed They are of six types viz (1) Prithvikāyikāh पृथ्वीकायिका Earth-bodied (2) Apkāyikāh अपकायिका Water-bodied (3) Téjas kāyikāh तेजसकायिका Fire-bodied 4) Vāyu kāyikāh वायुकारिका Air-bodied (5) Vanaspathi kāyikāh वनस्पतिकायिका Vegetable-bodied and (6) Trasakāyikāh प्रसकायिका Moving Beings,

Prithvi Kyika Jīvas

अथ केषां पृथ्वीकायतेति तद्विज्ञानाय सूत्रकृद्वाथाद्वयेन तद्विशेषानाह—

फलिह-मणि-रयण-विद्रुम-हिङ्गुल-हरियाल-मणसिलर-सिंदा ।

कणगाइ धाऊ-सेढी-वण्णिय-अरणेद्वय-पळेवा ॥ ३ ॥

अब्भय-तूरी-ऊसं मट्टिय-पाहाणजाइओऽणेगा ।

सोवीरंजण-लुणाइ पुढवी-भेयाइ उच्चाइ ॥ ४ ॥

Phaliha-Mani-Rayana-vidduma hiṅgula-hariyāla-maṇasīla-rasindā.

Kaṇagāi dhāu-sēdhi-vaṇṇiva-araṇēttaya-palēvā 3

Abbhaya-tūri-Ūsam-mattiya pāhāṇa jāio'négā

Soviraṇaṇa luṇai pudhavi-bhēyāuccāi 4

[स्फटिक-मणि-रत्न विद्रुम-हिङ्गुल-हरिताल-मनःशिला-रसेन्द्राः ।

कनकादयोधातव खटिका-वर्णिका-अरणेटकः-पळेवक. ॥३॥

अभ्रकं-तूर्यषं-मृत्तिका-पापाणजातयोऽनेका ।

सौवीराञ्जन-लवणादयः पृथ्वीभेदा इत्यादयः ॥ ४ ॥

Sphatika-maṇi-ratna-vidruma-hiṅgula-harītāla-māṇah- s'ilā-rasēn-drāh ?

Kanakādaya dhātvaḥ-khaṭikā-varṇikā-araṇēṭakaḥ-palēvakaḥ 3

Abhrakam tūryaṣṣam mṛtikā-pāṣaṇa jātayo nēkaḥ
Saurvīrañjana lavaṇadayaḥ Prithivībhēdā ityādayaḥ 4]

Trans. 3-4 Phalīha (sphatīka) crystal or quartz maṇi-jewel
rayaṇa (ratna) gem viddama (vidrūma) Coral bhāgula-vermil-
lion, hariyāla (haritāla) yellow orpiment manasila manāḥṭīka
realgar rasinda (rasendra) mercury kanagāi dhātū (Kanakādi dhāt-
avaḥ) gold and other metals śēṣhī (khaṭikā) Chalk vaṇṣya (vaṇṣikā)
red reth (soft stones lie) arkapīṭaka, pālīvaka, abhraka (mica) of
five colours, tūṛī (turyasa earth, ūsam (Crude Sodium Carbonate)-
Maṭṭya (mṛtikā pāṣaṇa jātayo-numerous kinds of earths and stones,
saurvīrañjana-sulphuret of antimony, lavaṇa salt sea-salt, sindhava
etc. such are the kinds of Prithivīkāyika Jivas

व्याख्या-“कश्चिदिति” स्फटिकनामग्रहेण संकृतैस्त्रिकादयो ब्राह्मः
पञ्चपद्मद्रुक्कान्तादयो, रत्नानि पद्मकर्पूजनादीनि, यद्वा मणयः समुद्रोदया,
रत्नानि (च सनीसमुद्रयानि, सिद्धयः प्रसादाः सिद्धिहरितास मनःश्रीकादयः

According to Acārāṅga Sūtra-Bīdara Prithivī Kāyika Beings
are of two kinds viz (1) Ślakṣma सुक्ष्म Soft and (2) Khara खर
Hard (1) Ślakṣa Prithivī Kāyika Jivas are the soft earths of five
colours viz Red, green yellow black and white earths

(2) Khara Prithivīkāyika Jivas are 1 Earths 2 Pebbles 3
Sand 4 Stone 5 Slabs 6 Salts 7 Usa Salt earth 8 Iron 9
Copper 10 Lead 11 Tin 12 Silver 13 Gold 14 Diamonds 15
Yellow orpiment 16 Vermilion 17 Realgar 18 Sulphuret of
Antimony 19 Coral 20 Mica 21 Fine Sand

The fourteen kinds of gems are (1) Gomēdaka (2) Rucaka
(3) Aṭika (4) Sphatīka (5) Lohitākā 6 Marakata 7 Maśaragala
8. Bhujamodaka (9) Indranila (10) Chandra prabhā (11) Vakṣu-
rya 12 Jalakānta 13 Sūryakānta 14. Maṇikānta

D C. The term sphatīka includes all transparent and
precious stones like Vākataṭaka Jewels are those like Candra
kānta etc that are produced in ocean and elsewhere.

प्रतीता एव, रसेन्दः पारदः एषा द्वन्दः। तथा कनकादयः सप्तधातवः तेचामी-
चामीकरूप्यताम्रत्रपुर्बपरसीसकलोहानि, एषां धातूनां खनीदलानि पृथ्वी-
कायः। सेढि त्ति गट्टिका। वर्णिका रक्तमृत्तिका। अरणेट्टको देशप्रसिद्धः।
पलेवकः पाषाणविशेषः। अश्रकाणि पञ्चवर्णानि। तूरी वत्तणां पाशहेतु
मृत्तिका-विशेषः। ओस त्ति क्षारभूमिर्यत्राङ्करोत्पत्तिर्न जायते। द्वन्द-समासा-
न्नपुंसकत्वं चैकत्वं चेत्ति। मृत्तिका प्रतीता एव। पाषाणजातयोऽनेकप्रकाराः।
सौवीराञ्जनं श्वेतकृष्णभेदमिन्नमञ्जनं। लवणं प्रतीतं, उपलक्षणात्तिन्धव
समृद्धलवणादि। एवमनेकप्रकारैः पृथ्वीकायभेदा इत्यादय उक्ता अनुक्ता
अपि स्वबुद्ध्या ज्ञेया इति गाथाद्वयार्थः ॥ ३-४ ॥

According to Pannavaṇā Sūtra Bādara Prishvikāyikas are
of two kinds viz 1 Ślaksna श्लक्ष्ण Soft and 2 Khara खर
Hard

- I Ślaksna Bādara Prithvi Kāyikās are of seven kinds viz
1 Black 2 Green 3 Red 4 Yellow 5 White 6 Paṇḍu-
mṛitikas and 7 Panaka-mṛitikas
- II Khara Bādar Prithvi Kāyikas are -1 Earths 2 Pebbles 3
Sand 4 Small stones 5 Slabs 6 Sea salt 7 Ūsa-Alkaline
earths 8 Iron 9 Copper 10 Tin 11 Lead 12 Silver 13 Gold
14 Diamonds 15 Yellow orpiment 16 Vermilion 17 Realgar
18 mercury 19 Sulphuret of Antimony 20 Coral 21 Mica 22
Micasand 23 Gomēdaka 24 Rucaka 25 Anka 26 Sphatika 27
Lohitākṣa 28 Marakāṭa-mīlām 29 Masāragalla 30 Bhuja-mo-
caka 31 Indra-nīla 32 Candana 33 Garika 34 Hamsagarbha
35 Pulāka 36 Saugandhika 37 Candra-prabhā 38 Vaidūrya 39
Ulakānta, and 40 Sūrya-kānta

gems are those like karakētana etc, that are dug out of the
mines Coral is formed in sea, and it is of red colour Vermilion,
orpiment, mercury etc are wellknown Metals like gold, silver,
copper, tin, lead, and iron, that are dug from the mines also fall
under the category of Prithvi Kāyika Jivas Mica includes five

Abhrakam turyasam mṛtikā-pāṇa jñāyonekāḥ
 Sauvraṇajana lavaṇapadayaḥ Prithvībhēdā Ityādyaḥ 4]

Trans. 3-4 Phallna (sphatika) crystal or quartz; maṇi-jewel
 rayaga (ratna) gem vidduma (vidrūma) Coral hiṅgula-vermil
 lion, hariyāla (haritāla) yellow orpiment manasila manasila
 realgar rasinda (rasendra) mercury kanagāi dhāu (Kanakādī dhāt
 avah) gold and other metals bhāṇi (Lhasika) Chalk varṇiya (varṇikā)
 red reth (soft stones lie) arkanṭaka, pāṇivaka, abhraka (mica) of
 five colours, tūri (turyam earth ūsam (Crude Sodium Carbonate)
 Maṭṭiya (mṛtikā pāṇa jñāyonekāḥ) numerous kinds of earths and stones,
 sauviraṇajana-sulphuret of antimony; lavaṇa, salt sea-salt, sīndhava
 etc. such are the kinds of Prithvikayika Jivas

व्याख्या—“कश्चिद् लि” स्फटिकनायकहणेन शंकुसेविकादयो ज्ञायाः
 मणयश्चन्द्रकान्तादयो रत्नानि मण्यर्कतनादीनि, यथा मणयः समुद्रोत्पन्नाः,
 रत्नानि (च सनीसमुद्रजानि, विद्रुमः प्रवासाः हिङ्गुहरितास मन-शीलादयः।

According to Acārāṅga Sūtra-Bhāṣa Prithvī Kāyika Belongs
 are of two kinds viz (1) Ślakṣṇa लुब्ध Soft and (2) Khara खर
 Hard (1) Ślakṣṇa Prithvī Kāyika Jivas are the soft earths of five
 colours viz. Red, green yellow black and white earths

(2) Khara Prithvikayika Jivas are 1 Earths 2 Pebbles 3
 Sand 4 Stone 5 Slabs 6. Salts 7 Uṣa-Salt earth 8. Iron 9
 Copper 10 Lead 11 Tin 12 Silver 13 Gold 14 Diamonds 15
 Yellow orpiment 16 Vermilion 17 Realgar 18 Sulphuret of
 Antimony 19 Coral 20 Mica 21 Fine Sand

The fourteen kinds of gems are (1) Gomēdaka (2) Rucaka
 (3) Añka (4) Sphatika (5) Lohitākṣa 6 Marakata 7 Maṣṣaragala
 8 Bhujamodaka (9) Indranila (10) Chandra prabhā (11) Vaidu
 rya 12 Jālakānta 13 Sūryakānta 14 Maṇikānta

D C. The term sphatika includes all transparent and
 precious stones like Vikatallaka Jewels are those like Candra-
 kānta etc. that are produced in ocean and elsewhere.

प्रतीता एव, रसेन्दः पारदः एषा द्वन्दः। तथा कनकादयः सप्तधातवः तेचामी-
चामीकररूप्यताम्रत्रणुवर्षरसीसकलोहानि, एषां धातूनां खनीदलानि पृथ्वी-
कायः। सेढि ति खटिका। वर्णिका रक्तमृत्तिका। अरणेट्टको देशप्रसिद्धः।
पलेवकः पापाणविशेषः। अभ्रकाणि पञ्चवर्णानि। तुरी वस्त्राणां पाशहेतु
मृत्तिका-विशेषः। ओस ति क्षारभूमिर्यत्राङ्करोत्पत्तिर्न जायते। द्वन्द-समासा-
न्नपुंसकत्वं चैकत्वं चेति। मृत्तिका प्रतीता एव। पापाणजातयोऽनेक प्रकाराः।
सौवीराञ्जनं श्वेतकृष्णभेदमिन्नमञ्जनं। लवणं प्रतीतं, उपलक्षणात्सिन्धव
समुद्रलवणादि। एवमनेकप्रकारैः पृथ्वीकागभेदा इत्यादय उक्ता अनुक्ता
अपि स्वबुद्ध्या ज्ञेया इति गाथाद्वयार्थः ॥ ३-४ ॥

According to Pannavanā Sūtra Bādara Prishvikāyikas are
of two kinds viz 1 Ślaksna श्लक्ष्ण Soft and 2 Khara खर
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I Ślaksna Bādara Prithvi Kāyikās are of seven kinds viz
1 Black 2. Green 3 Red 4 Yellow 5 White 6 Paṇḍu-
mṛtikas and 7 Panaka-mṛtikas.

II Khara Bādar Prithvi Kāyikas are -1 Earths 2 Pebbles 3
Sand 4 Small stones 5 Slabs 6 Sea salt 7 Ūsa-Alkaline
earths 8 Iron 9 Copper 10 Tin 11 Lead 12 Silver 13 Gold
14 Diamonds 15 Yellow orpiment 16 Vermilion 17 Realgar
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gems are those like karakétana etc, that are dug out of the
mines Coral is formed in sea, and it is of red colour Vermilion,
orpiment, mercury etc are welknown Metals like gold, silver,
copper, tin, lead, and iron, that are dug from the mines also fall
under the category of Prithvi Kāyika Jivas Mica includes five

varieties of different colours. Tārya ūsa is a kind of earth which is used for dyeing clothes etc. Kāśas are the different kinds of salty earth wherein nothing could be grown. The terms "earth" and "stone" are clear—Antimony Sulphuret is of two varieties viz black collyrium and white collyrium. The term salt signifies all sorts of salts, e.g. Sea-salt Sindhava etc.

Ap-Kāyika Jīvas.

अथ पृथ्वीकायमेवानुक्ता अपकायमेवाम् कययन्माह—

भोमतरीकम्बुदग ओसाहिमकरग हरितशुमहिया ।

हुंति घ्नोदहियाई, मेपाणेगा य आसस्त ॥ ५ ॥

Bhōmantarikhamudagam, ośā hima Karaga haritaṣu mahiyā ।
Hunti ghaṇodahimā bhēyā nēgā ya āsusta, 5

[भौमान्तरीक्षमुदकमवश्यायो हिम करको हरितशुमहिका ।

व्यन्ति घ्नोदध्यादयो मेदा अनेके चापकायस्य ॥ ५ ॥

Bhāumāntarikṣamudakam avasyāyo himam karako haritaṣu-
-mahikā ।

Bhavantī ghaṇodadhyādayo bhēda anēkē cāpkāyasya 5.]

Trans—Bhōmanir (bhaumam) sub-soil or under ground waters, antariksamudakam (āntariksam) rain water ośa-dew himam-ice; karaka-hail water-drops on green-vegetables mist etc. are the numerous varieties of Water-bodied Souls

व्याख्या—५—भौमं कूपादिभिराश्रमे । आन्तरिक्षं मेघजं पयः । “ओसं चि” अवश्यायश्मेदमसं । हिमं तुषारं । करको घ्नोपसः । “हरितश्च चि” स्नेहकाष्ठे दध्नाप्रपु वसविन्दयः । “महियं चि” मरिका घूमरी माकृत स्वादीपः । “घ्नोदहिं चि” पृथ्व्या आपारभूतमसङ्ख्यातजीवनप्रमाणं पयः पिबन्त्यपंपृथ्वी पयन्ते तद् घ्नोदधिः अपकाय, इत्यादयोऽनेकेऽपकाय मेदाः स्युरिति गावाऽश्वरायः ॥ ५ ॥

D C—Sub-soil or ground water means water from wells etc; sky-water is rain water. Dense water spreading all over all over the earth for numerous yajans on which the earth rests is Ghaṇodadhi. Other terms are clear

According to Pannavaṇā Sūtra—Apkāyika Jivas are of two kinds viz (1) Sūkṣma Ap Kāyika and (2) Bādara Ap Kāyika Sūkṣma Ap kāyika are Parvāpta Sūkṣma Ap Kāyika and Aparyāpta Sūkṣma Ap Kāyika

Bādara Ap Kāyika Jivas are 1 Dew 2 Ice 3 Hail 4 Hartanu—water-drops on green vegetables 5 Pure Water 6 Cold water 7 Hot Water 8 Alkaline Waters 9 Slightly acid Water 10. Acid Waters 11 Salt-water 12 Water with a taste resembling that of wine 13. Milky Water 14. Water having the taste of ghee (clarified butter) 15 Kṣododaka—Water having the taste of sugar cane Juice 16 Rasodaka—Water in Puskara Vara Dvīpa

Appendix

In a drop of unfiltered water, one can easily see under a microscope as many as 36450 moving living beings. Water belongs to the Ap-Kāyika division of Sthāvara Living Bodies. The minute living animalcules that are found in a drop of un-filtered water, are not Ap-Kāyika living bodies but they are two-sensed trasa (moving) living beings. By carefully filtering water, these minute two-sensed moving living bodies become greatly reduced and by boiling the water three times consecutively, they disappear, entirely and then, they do not grow and multiply in boiled water, as they do in un-filtered water. Boiled water, thus, becomes a-cita or life-less that is to say, it becomes perfectly free from these minute two-sensed living bodies. Water boiled three times, one after the other at a time, remains a-cita or free from these minute two-sensed living beings for 5 (five) prahars (fifteen (15) hours) in Summer, for four prahars 12 hours.) in Winter and for three (3) prahars (nine (9) hours) in the Rāmy Season. Water thus boiled can be used for drinking purposes by Jain Sādhus for the periods mentioned above for each season without transgressing the-limit of any period of time.

If a small quantity of Quick Lime is added to that quantity of boiled water, the water remains perfectly free from these

minute animalcules for 24 prahara. (72 hours) Water thus preserved, can be used by Jaina Sādhus for other purposes. Jainas Sādhu cannot under any circumstance touch sa-cāra (full of living beings) un-boiled water

3 Agni Kāyika Jīvas

मम अप्कायमेदानुक्ता अपिक्कायमेदानाह—

ईंगाल-जाल-मुम्मुर-उक्कासणि कणग-विज्जुमार्या ।

अगणिमियाणं मेया, नायव्वा निपुणबुदीए ॥ ६ ॥

Ingāla-Jāla-mummura-ukkā-asani-kaṇaga-vijjumaṛyā ।

Aggaṇi Jyāṇaṇa bhoyā nāyavvā nāyavvā nipuṇa buddhī 6.

[अङ्गार-ज्वाला-मुर्मुर-उक्कासनय कणको विज्जुदादय ।

अगिनीयानां मेदा ज्ञातव्या निपुणबुद्ध्या ॥ ६ ॥

Angāra-jvālā mummura-ukkāsanayah kaṇako vīdyudādayah ।

Agni-jīvanām bheda Jñātavyā nipuṇa-budhyā ।]

Trans. 6 Ingāla (angāra)-burning Coal jāla (jvālā)-flame; mummura (mummura) sparks of fire mixed with ashes in burning cow-dung fuel, ukkā ukkā Lines of various forms produced in the sky as a result of fire in the sky region, asani (asani) sparks of fire falling on the ground from the sky kaṇaga (kanaka) fire bodies resembling stars falling from the sky vijjuma (vīdyut) lightning etc. should be recognised by shrewd persons as different forms of Agnikāyika (lustrous) Jīvas* 6

व्याख्या-६ अङ्गारो ज्वालाकारितोऽङ्गारः । ज्वालाऽपिसम्यक्दाषिर्विशेषः । मुर्मुरा विस्फाग्निकणमस्य लोके कारियोऽग्निरिति प्रसिद्ध । उक्का मगनामि-
त्पातकारकं व्योम्नि विविधाकारवति रेखाक्या । 'असणि ति' आकाशात्
विता सुवि वह्निक्याः । "कणग ति" मगनाचाररूपरक्षणक्यः पतन्मग्निर्हस्यते ।
विज्जु मतीता । भुद्धाग्निरितिरिचनो वह्निर्विशेषपणादेकसमः । सप्तसप्त्यासूर्य-
कान्त्या (श्वा) देवसमम् । इत्यादयोऽनुक्ता अप्यग्निक्कायमेदा निपुणबुद्ध्या
ज्ञातव्या इति गायार्थः ॥ ६ ॥

In Purnavānā Sātra, the Tejas-Kāyika Jīvas are of two kinds viz (1) Sūkṣma Tējas Kāyika सूक्ष्मदेवबुद्धिः Minute fire bodies and (2) Bādara Tējas Kāyika बधर देवबुद्धिः Gross fire-bodied.

D C. "murmura" signifies the sparks found in a heap of ashes in a fire of cow-dung fuel *Ulkā* represents a line of fire seen in the sky as a sign of storms The fire-particles fallen on the ground from the sky are known as "aśani", and the fire seen as stars falling from the sky is termed as *Kanaka* More over, pure fire is produced without the help of fire-wood, in the case of two bamboos being rubbed with force against each other There are several kinds of fire also, like that produced from the *Sūrya Kāntā Jewel* etc

Appendix

Lightning and Ordinary Lamp-light Is Lightning as well as ordinary lamp-light *sa-cita* or *a-cita* !

Jaina Sages have always considered ordinary lamp light and the flash of lightning as forms of *Agni-Kāyika* (fire bodied)

Suksma Téjas Kāyika bodies are *Paryāptā* and *A-paryāptā*.

Bādara Téjas Kāyika Bodies are of many kinds viz (1) *Angāra*-Burning coal without smoke (2) *Jvālā*-Flame in connection with burning coal or flame of a lamp (3) *murmura*-sparks of fire mixed with ashes in Cow-dung fire (4) *Arca* अर्च Flame unconnected with any burning substance (5) *Alāta*-Aburning straw (6) *Śuddhāgni* शुद्धाग्नि Fire in a heated iron globe (7) *Ulkā* उल्का Lines of various forms produced in the sky as a result of fire in the sky (8) *Vidyut*-lightning (9) *Aśani*-sparks of fire resembling stars falling from the sky (10) *Nirghata* निर्घात Fire produced by a blow with a *vaikriya* club or mace (11) *Samgharsa* सघर्ष Fire produced by forcible rubbing of two bamboos against each other (12) *Surya-Kānta* सूर्यकान्त Fire produced by the gem *Sūrya-kānta* and others, are varieties of *Bādara Téjas Kāyika Jīvas* They are *Paryāptā* and *A. paryāptā*-Also they are divided into sub-classes on account of their varieties of colours, smell, taste, and touch With one *paryāptā Agni Kāyika* body there are always *a-samakhyāta* (innumerable) *a-paryāptā Agni-Kāyika* bodies

Jīvas and as such they are sa-citta

Jaina Sādhvis and persons while doing the Sāmāyika Kriyā therefore, do not allow light from these two bodies to touch their bodies

Also if we place a lighted candle in a glass-chamber or a three-necked Wietzel Bottle from which air has been removed by an exhaust-pump the lighted candle will be, at once, extinguished. Because a candle-flame requires a certain quantity of air to keep it burning

Just as human beings and lower animals cannot live without a sufficient quantity of pure air in the same way fire and flame, cannot live without air. They can-exist, only if there be a sufficient quantity of air. This is a strong argument to prove that Agni Kāyika bodies possess life.

Electric Light

With regard to electric light the question is whether the electric light produced by a current of electricity from power producing machinery is sa-citta or a-citta ?

We have electric lights in glass bulbs from which air has been removed by a special process. Glass bulbs, from which air has been removed are especially necessary for the production of electric light. If air cannot be removed from these glass-bulbs, as it ought to be there will be no light. This is not a conjectural hypothesis but it can be readily proved by a simple scientific experiment.

Some persons say that electric light is artificially made by friction and that no sa-citta material has been used in its preparation and that it is, therefore a citta. But this line of argumentation is not conclusive as all varieties of electricity are

In Aticāra (transgression) Sūtra during daily Prati-Kramas Kriyā the following sentence does occur viz *विषा-दिव्रा तां उज्जेलि हु-* meaning to say that it is a transgression if the light of Lightning as well as, of a simple lamp falls on the body of persons doing the Kriyā.

not a-cita For instance, vidyut or lightning-a form of electricity produced in the sky-is sa-cita and therefore, all forms of electricity are not a-cita

The science of electricity is of recent date and the various developelements in the form of Telegraphy, Telephone, Electric Trains, Wire-less, Radio etc are the products of the last century.

The Sacred Books of the Jains were composed several centuries before the birth of Christian era and consequently it is but natural that there may not be any mention of any of these discoveries of the present age, in those writings But it must be said to the credit of the Jaina Sages that numerous centuries before the advent of the present scientific age, they were able to recognize vidyut-lightning as a form of electricity and knowing it to be sa cita by their omniscient knowledge, they thought it fit to be avoided by Jaina Sādhūs, and by persons who were in Sāmāyika Kriyā

The theory that electric light being made artificially from materials which are not sa-cita, is a-cita, is a wrong hypothesis.

Others argue that electric light is sa-cita because it is hot to touch They go with the wrong hypothesis that all hot objects are sa-Cita With heat they combine sa-citatā If their hypothesis is correct, it will be practically impossible for Jaina Sādhūs to touch boiled water, hot milk, or heated articles of food material Also, they cannot be allowed the use of hot-water-bag or heated brick for fomentation They cannot use these articles if they are sa-cita The theory that hot articles are sa-cita, does not hold good

Jaina Sages are of opinion that electric light is sa-cita.

The reasons for holding this theory are the following —

1 Just as Prithvī Kāyika Jivas are of various types e. g. numerous minerals, varieties of stones and earths, a multitude of salts-all of which are of various densities, colours, shapes,

dimensions weights etc in the same manner Agni Kāyika and Vāyu-Kāyika Jivas are of various densities, colours weights dimensions etc. For instance the intensity of heat in the fire of (1) grass (2) wood-charcoal (3) cow-dung fuel (4) mineral coal obtained from coal-mines and (5) Electric Light is different. Similarly Bādhara Vāyu Kāyika Jivas are of various densities.

Jaina authors have mentioned two main types of Vāyu (wind) viz 1 Ghanavāta ગુણ Heavy or Thick wind and (2) Tanuvāta તનુવાત Light or Thin Rarefied Air according to their densities. The present-day scientists (4) also say that, as we go higher and higher from sea-level the atmospheric air becomes more and more rarefied than that met with at the surface of the ground, and such is the general experience of aero-plane drivers. The dense atmosphere of ground-level is largely mixed with rarefied air.

2. One kind of air may be beneficial to the support of life in one kind of Agni Kāyika body while it may destroy life in another. For instance, a gust of wind will instantly put out the flame of an ordinary lamp while the same gust of wind will put energy into withering embers of a pile of wood and re-kindle them into a blazing flame.

3. Agni Kāyika Jivas cannot live without air. They must have air to support their individual life. If the kind of air that they require for the support of their life, be different and if the quantity be more or less than their requirements their life will be extinct.

4. Now the question of electric light is different. Electric light, is extremely pure clear and highly escharotic. It cannot bear ordinary atmospheric air. When air is removed from electric glass-bulbs, there always remains a sufficient quantity of rarefied air in the bulbs which keeps the electric light burning. It is the presence of rarefied air that makes electric light bulbs sa-cita.

4 Vāyu Kāyika Jīvas

प्रक्रमाद्वायुकायभेदान् विवृण्वन्नाह—

उब्भामगउकलिया मंडलिमुहसुद्धगुंजवाया य ।

घणतणुवायाईया भेया खलु वाउकायस्स ॥ ७ ॥

Ubbhāmaga-ukkaliyā-maṇḍalimuha-suddha-guṇjavāyā ya ।

Ghaṇa-taṇuvāyāīyā bhéyā khalu vāukāyassa ॥ 7 ॥

[उद्भ्रामक-उत्कलिकौ मण्डवि मुख-शुद्ध-गुञ्ज-वाताश्च ।

घनवाततनुवातादिका भेदा खलु वायुकायस्य ॥ ७ ॥

Udbhrāmaka-utkalikau maṇḍali-mukhaśuddha-guṇja-vatāśca ।

Ghana-vātatanu-vatadikā bhédākhalu vāyu-kāyasya ॥ 7 ॥]

Trans —7 Ubbhāmaga (udbhrāmaka)—wind blowing upwards; ukkaliyā—(utkalika)—wind blowing down-wards, maṇḍali—whirl-wind, mukha—wind coming from the mouth, suddha—breeze, guṇja-vāta—wind blowing with a melodious humming tune, ghana—

According to Pannavaṇā Sutra, Vāyu Kāyika Jīvas are of two kinds viz (1) Suksma Vāyu Kāyika (Incorporeal Air-bodied) and (2) Bādara Vāyu-kāyika (Corporeal Air-bodied-Suksma Vāyu-kāyika are Paryāpta and A paryāpta Bādara Vāyu-kāyika bodies are (1) Eastern Wind (2) Western Wind (3) Northern Wind (4) Southern Wind (5) Wind going upwards (6) Wind blowing downwards (7) Wind blowing a cross (8) Wind blowing in four corners (9) Wind blowing irregularly (10) Wind blowing in wanes (11) Whirl-wind (12) Wind moving in a circle (13) Wind blowing with humming noise (14) Wind accompanied by showers of rain (15) Samvartaka wind which makes the branches of trees to bend down (16) Ghanavāta. The dense air resembling layers of hard ghee which supports Rama-prabhā and other parts of the Universe and which also supports Sandharma déva-loka and other heanently regions (17) Tanu Vāta—Thin rarefied air

dimensions weights etc. in the same manner Agni Kāyika and Vāyu-Kāyika Jivas are of various densities, colours weights, dimensions etc. For instance the intensity of heat in the fire of (1) grass (2) wood-charcoal (3) cow-dung fuel (4) mineral coal obtained from coal-mines and (5) Electric Light is different. Similarly Bādhya Vāyu Kāyika Jivas are of various densities.

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[साधारणप्रत्येका वनस्पतिजीवा द्विधा श्रुते भणिताः ।

येषामनन्तानां तनुरेका साधारणस्ते तु ॥ ८ ॥

Sādhāraṇa pratyēkā vanaspati-jivā dvidhā śruté bhaṇitāḥ ।

Yēsāmanantānām tanurēkā Sādhāraṇastē tu ॥8॥]

Trans-8 In scriptures, two kinds of Vanaspati Kāyika (Vegetable-bodied) jivas are mentioned viz Sādhāraṇa (General) and Pratyēka (Individual). Those which, possess one (Common) form for many (beings) are (included under) the Sādhāraṇa (General) type ॥8॥

व्याख्या-८-वनस्पतिजीवाः श्रुते आगमे द्विधा भणिताः-उक्ता इति सम्बन्धः । तत्रैके साधारणः, अन्ये प्रत्येकाः । “ वणस इति ” छन्दोमङ्गमयाद् द्वित्वं न । इह पूर्वं तावत्साधारणस्वरूपं व्याख्यायति “ जेत्येति ” येषां-वनस्पतिकायजीवानामनन्तानामेका तनुः-शरीरं ते साधारणः, अन्ये प्रत्येकाः । तथा चोक्तं श्री पञ्चापनायां-^१“ समगं वक्रं ताणं समगं तेति शरीरनिष्कृत्ती । समगमाहारग्रहणं समगं उस्सासनिस्सासा ॥ १ ॥ एगस्स उ जं गहणं बहुणं साहारणाण तं चेव । ज बहुआणं गहणं समासओ तं पि एगस्स ॥ २ ॥ साहारणमाहारो साहारणसाणपाणगहणं च । साहारणजीवाणं साहारणलक्षणं एवं ” ॥ ३ ॥ आसां सुगमार्थत्वाच्च व्याख्यायते, भावार्थः स्वयमेव भावनीयः । तथा ते साधारणा द्विधा-एके सूक्ष्मसाधारणा एके वादरसाधारणाः, सिद्धान्ते साधारणस्य निगोद इत्यपि संज्ञाऽस्ति । इह तावत्पूर्वं सूक्ष्मनिगोद स्वरूपं दर्शयति, यदुक्तं संग्रहिण्यां-“ गोला^२ य असंखिज्जा असंखनिगोय

१ समक व्युत्क्रामता समक तेषा शरीरनिष्पत्ति ।

समकताहारग्रहण समकमुच्छवासनि श्वसौ ॥ १ ॥

एकस्य तु यदग्रहणं बहुना साधारणानां तदेव ।

यदुच्छ्वासकानां ग्रहणं समासतस्तदपि एकस्य ॥ २ ॥

साधारण आहार साधारणमानपानग्रहणं च ।

साधारणजीवानां साधारणलक्षणमेतत् ॥ ३ ॥

२ सूक्ष्मनिगोदो भदन्तः सूक्ष्मनिगोदत्वे कालतः कियच्चिरं भवेत् गौतम । जघन्येन अन्तर्मुहूर्त-मुक्तपतः अष्टस्येनोत्सर्पिण्यमर्पिण्य कालतः क्षेत्रतः ।

vāta (Dense Wind) tanu vāta- (Rarefied Wind) etc are the different varieties of Vāyu Kāyika Jivas

व्याख्या-७-उद्भ्रामकावातः, उत्कलिकावातः, मण्डलिकावातः सुन्व-
वातः, शुद्धवातः, गुञ्जवातादीनां स्वरूपनाम्नैव पुद्गला ज्ञेयं । अथवाऽयं विशेषः,
तद्यथा-उद्भ्रामकावातोऽपरनामा संवर्चकः यो बहिः स्थितमपि तृणादि विवेक्षित
क्षेत्रान्तः शिपति । उत्कलिकावातो यः स्थित्वा स्थित्वा वाति । मण्डलिकावातो
वातोच्छीरूपः । सुन्ववातः मृतीय एव । शुद्धवात उत्कलिकादिविक्रलो मन्दानिमः ।
गुञ्जवातो यो गुञ्जन् वाति । अथ घनवात तनुवात योः स्वरूपं किञ्चिदुच्यते
रत्नममादिपृष्ठीनां सौधमादि देवलोचनानां यदाधारपृष्ठी घनवात तनुवातो ।
तयोराधस्त्यानघृतरूपः, अन्यस्तु तापितघृतरूपदृढरूपः । तौ द्वावपि असहस्रस्याव
योमनप्रमाणपिण्डौ । इत्यादयो वायुकायमवा ज्ञेया नामतः चिस्तराशौऽन्य
ज्ञाक्षेभ्योऽवसेय इति गायायः ॥ ७ ॥

D C—Udbhramaka variety is that which blows a straw inside from outside a field. It is also known as sahvartaka vāyu. The Utkalika type of wind blows downwards at short intervals of time. Out of the ghana and tanu types the first one is thick like frozen ghee, while the second one is thin like heated ghee. Both of them are prevalent on the earth and heavens spreading far and wide. 7

The author then proceeds to state the different kinds of Vanaspati Kāyika type of Sthāvaras —

5 Vanaspati Kāyika Jivas.

मस्तावाद्य वनस्पतिहायमदान् कयपमाइ—

साधारणपत्रेया, वनसहस्रीषा दुहा सुए मणिया ।

जेसिमजताण तणु पगासाहारणा ते उ ॥ ८ ॥

Sāhārṇa pattēyā vanasat jivā duhā suē bhanyā ।

Jesimajantāṇa tanu egā sahārṇā tē u ॥ 8 ॥

[साधारणप्रत्येका वनस्पतिजीवा द्विधा श्रुते भणिताः ।

येषामनन्तानां तनुरेका साधारणस्ते तु ॥ ८ ॥

Sādhāraṇa pratyéka vanaśpati-jivā dvidhā śrute bhaṇitāḥ ।

Yēsāmanantānām tanurékā Sādhāraṇasté tu ॥8॥]

Trans -8 In scriptures, two kinds of Vanaspati Kāyika (Vegetable-bodied) jīvas are mentioned viz Sādhāraṇa (General) and Pratyéka (Individual). Those which, possess one (Common) form for many (beings) are (included under) the Sādhāraṇa (General) type ॥8॥

व्याख्या-८-वनस्पतिजीवाः श्रुते आगमे द्विधा भणिताः-उक्ता इति सव्यन्धः । तत्रैके साधारणः, अन्ये प्रत्येकाः । “ वणसइ ति ” छन्दोमङ्गलभयाद् द्वित्व न । इह पूर्वं तावत्साधारणस्वरूपं व्याख्यायति “ जेसि ति ” येषां-वनस्पतिकायजीवानामनन्तानामेका तनुः-शरीरं ते साधारणः, अन्ये प्रत्येकाः । तथा चोक्तं श्री पद्मापनायां-^१“ समगं वक्ताणं समगं तेसि शरीरनिष्पत्ति । समगमाहारग्रहणं समगं उस्सासनिस्सासा ॥ १ ॥ एगस्स उ जं गहणं बहुणं साधारणाणं तं चेव । ज बहुआणं गहणं समासओ तं पि एगस्स ॥ २ ॥ साहारणमाहाओ साहारणसाणपाणगहणं च । साहारणजीवाणं साहारणलक्षणं एवं ” ॥ ३ ॥ आसां सुगमार्थत्वाच्च व्याख्यायते, भावार्थः स्वयमेव मावनीयः । तथा ते साधारणा द्विधा-एके सूक्ष्मसाधारणा एके वादरसाधारणाः, सिद्धान्ते साधारणस्य निगोद इत्यपि संज्ञाऽस्ति । इह तावत्पूर्वं सूक्ष्मनिगोद स्वरूपं दर्शयति, यदुक्तं संग्रहिण्यां-“ गोला^२ य असंखिज्जा असंखनिगोय

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समकताहारग्रहणं समकमुच्छवासनिश्चयौ ॥ १ ॥

एकस्य तु यदग्रहणं बहुना साधारणानां तदेव ।

यद्बहुकानां ग्रहणं समासतस्तदपि एकस्य ॥ २ ॥

साधारण आहार साधारणमानपानग्रहणं च ।

साधारणजीवानां साधारणलक्षणमेतत् ॥ ३ ॥

२ सूक्ष्मनिगोदो भदन्तः ? सूक्ष्मनिगोदत्वे कालतः कियच्चिरं भवेत्तु गौतम । जघन्येन भन्तर्मुहूर्त-मुत्कर्षतः अतद्विषयेनोषर्पिण्यवमर्पिण्यः कालतः क्षेत्रतः ।

गौळओ मणिओ । इक्किम्मि निगोए अर्जतमीषा मुणेयन्वा ॥ १ ॥ सुगमैव ।
 यथागमसम्प्रदायं किञ्चिदुच्यते इह हि द्विधा जीनाः सांख्यवहारिका असांख्य
 वहारिकाश्च । उभ येऽनादिस्वप्ननिगोदेभ्य उद्धृत्य शेषभीवेपूत्यथ ते ते
 पूर्विकादि विविधव्यवहारयोगात्सांख्यवहारिकाः । ये पुनरनादि काळादारम्य
 स्वप्ननिगोदेभ्येवानविष्ट-ते (ते) तथाविधव्यवहारासी एतादसांख्यवहारिकाः ।
 अथ किमसांख्यवहारिकराशेः सांख्यवहारिकराश्यागच्छन्ति न वा ? उदुष्यते
 चक्षुष विश्लेषणवस्था-“०” सिद्ध्यति ” नचिया किर, इह संख्यवहारमीव-
 रासीओ । इति अथाइवणस्सहरासीओ तचिया तम्मि ॥ १ ॥ प्रकाटार्था ।
 तथा च सांख्यवहारिका स्वप्ननिगोदेभ्य उद्धृत्य शेष-भीवेपूत्यथते । तेभ्यो
 ऽप्युद्धृत्य केचिद्भूयोऽपि तेष्वेव निगोर्द्वय गच्छन्ति, परं तथापि सांख्यवहारिका
 एव ते व्यवहारे पतितत्वात् । उभ चोक्तर्पणोऽवस्थानकात्मनमसंख्याता
 उत्सर्पिण्य वसर्पिण्यः, यदागमः-“१” सुद्धमनिगोए व मंते ? सुद्धमनिगोयचा
 काळओ केचिरं होइ ? गोयमा ? अहण्णेण अंतोमुद्धं, उक्कोसेण असंखिज्जा
 उत्सर्पिणी ओसर्पिणीओ काळओ सिध व चि ” ज्यास्या-असंख्येभ्य
 सोळाकाशेषु प्रतिसमयमेकैकप्रदेशापहारे यावत्प उत्सर्पिण्यवसर्पिण्यो भवन्ति
 तावत्प्रमाणाः असंख्येया उत्सर्पिण्यवसर्पिण्य इत्यर्थः । सुद्धमनिगोदविशेषं
 संदर्श्य बादरनिगोदस्वरूप दर्शयति-बादरनिगोदकायस्वित्तिस्तु सप्ततिः
 सागरकोटीकोटयः, यदाइ-“बादर” निगोएव मंते ! पुच्छा, गोयमा ?
 अहण्णेण अंतोमुद्धं उक्कोसेण सत्तरि कोळाकोटीओ सामान्य” निगोद स्विति
 मान तु साद्रीं द्वौपुद्गलपरावर्तौ । तथा पञ्चसंज्ञाहे-साधारण्य दो सहस्रसंज्ञा
 निज्विससाण” । अथ साधारण्य निगोदानां-संख्येतर पर्याप्तापर्याप्त विशेष

* सिद्धयति भवन्ति निज इह सम्प्रदायानि । आकांक्षि अथविभक्त्यति उक्तेस्तत्तत्संख्येभ्यः ।

१ ओद्धमनिगोदकाय अहण्णमनिगोदको गौळओ मणितः ।

एतेचसिद्धिगोदे भवन्ति जीवा इत्यन्व ॥ १ ॥

१ बादरनिगोदो वदन्ति । पुच्छा वीट्ठल । अहण्णेणमंतोमुद्धं वदन्तिः सप्ततिः कोटीकोटयः ।

२ साधारण्यो दो सार्थे पुद्गलसंख्ये निर्विशेषणम् ।

रहितानामिति । तथा आर्यश्यामोऽपि प्रज्ञायनायामाह—“निगोए^३ गं भंते ? निगोयत्ताए कालओ केच्चिर होइ ? गोयमा ? जहण्णेण अतोमुद्दुत्त, उक्कासेण अणतं कालं, तत्थणं अणंनंओ उम्सप्पिणि ओसप्पिणीओ खेत्तओ अट्टाइज्जा पुग्गलपरियट्ठा ” इति प्रसङ्गनालं । प्रकृतं प्रस्तूयते—एकस्मिन् सूक्ष्मवालाग्रप्रदेश प्रमाणक्षेत्रेऽसङ्ख्याता निगोदा गोलकान्तरतया “गोला” इति सज्ञा । तत्रैकस्मिन् सूक्ष्मवालाग्रप्रदेश प्रमाणक्षेत्रेऽसङ्ख्याता निगोदास्नेष्वेकैकस्मिन्निगोदेऽनन्ता जीवाः निगोद स्वरूपं प्राग्व्यावर्णितं ज्ञातव्यमिति गार्थार्थ ॥ ८ ॥

D C According to the Jaina Scriptur, Vanaspati Kiyikā (Vegetable Beings) are divided into two types viz : Sādhārana (General) and (2) Pratyeka or Individual

The principal characteristics of the Sādhārana or General type of vegetable beings are explained in the Prajñāpanā (Panna-vaṇā) Sūtra as follows —Going asunder together, taking the form together, taking food together, inhaling and exhaling air together, the possession of one, being the common possession of all, and of many together, being the possession of one; common food, common holding and the common Soul—These are the characteristics of the Sādhārana or General type of Jivas

The Sādhārana or General Type is again sub-divided into (1) Sūkṣma (In-corporeal) and (2) Bādara or Corporeal

The Sūkṣma or Incorporeal type of Sadharana Vanaspati Kāyika Jivas is explained in Samgrahinī Prakaraṇa as follows :—“There are innumerable spheres (golāh), each sphere possesses innumerable nigodas (i-e Sādhārana types of Jivas) and in each nigoda there are ananta (infinite) Jivas

According to the tradition of the Jaina Āgamas, the subdivisions mentioned above are respectively known as (1) Sāmy-

१ निगोदो भदन्त ! कालत कियच्चिरं निगोदस्वे भवन्ति ? गोयमा ? जघन्येनान्तमुद्दुत्तमुक्कसेण-
मन्त काल । तत्र अनन्ता उत्सर्पिण्यवसर्पिण्य क्षेत्रत अर्धसुतोया पुद्गलपरावर्त्ता ।

avahārika सर्वावहारिक and A-sāmvyavahārika असाव्यवहारिक Those that are produced from the original sūkṣma (In corporeal) type of nigodas into the rest of the types of Jivas i.e Prithvi Kāyika Ap Kāyika etc are known as Sāmvyavahārikas on account of their contact with Prithvi etc. And those that reside in the sūkṣma nigoda right from the beginning are known as A-sāmvyavahārikas in absence of any such contact

Now the question is whether these nigodas can ever come to the category of Sāmvyavahārika, from that of the A sāmvyavahārika. It is said in Viśeṣaṇāvali That those that are found to have come from the category of Sāmvyavahārika are really speaking obtained from the original category of Vanaspati-kāya.

From amongst the Sāmvyavahārikas there are some which return to the original state of sūkṣma (In corporeal) nigodas; but even in that condition these nigodas do not cease to be Sāmvyavahārika on account of their falling into the said contact with Prithvi Kāya etc.

According to the Bhagavati Sūtra, the life of Sūkṣma nigoda has been measured as covering Innumerable Avasarpinī and Utsarpinī ages.

The Āgamas give the longevity of the Bādara type of nigodas as seventy crore crores of Sāgaras. The age of Sādhāraṇa (General) type of Vegetable-bodied Jivas is measured as 2½ times their Bādara (corporeal) and Sūkṣma (In-corporeal) lives together as said in Panca Saṅgraha.

The term Sādhāraṇa here includes those that are free from distinctions like sūkṣma bādara paryāpta (completely developed) and a-paryāpta (not completely developed) Ārya Śyāmācārya has also supported the above-stated view in Prajñā-panā (Panavajñā) Sūtra. The term golā (spheres) is used because on a small region equal to the point of a hair innumerable nigodas are existing and in each nigoda there are ananta (Infinite) Jivas.

Now, the names of several wellknown, Sādhāraṇa Vanaspatī Kāyika Jivas are ennumerated —

Some Ananta Kāyika Jivas

अथ येषां लोकप्रसिद्धाऽनन्तकायता तेषां कानि विज्ञानानि माया
द्वयेनाह—

कंदा अंकुर किसलय-पणगा सेवाल-भूमिफोडा य ।

अद्वयतिगगज्जर मोत्थवत्थुलाथेगपल्लंका ॥ ९ ॥

कोमलफलं च सन्वं, गूढसिराई सिणाइपत्ताई ।

थोहरि कुंआरि गुग्गुलि गलोयपमुहाइ छिन्नरुहा ॥ १० ॥

Kaṇḍā-ankura-kisalaya-panagā-sévāla-bhūmiphodā ya ।

Addayatiga-gajjara-mottha,-vatthulā-théga-pallāṅkā 9

Komala-phalam ca savvam, gūddha sirāim sināi pattāim ।

Thohari-kumāri gugguli guloya pamuhāi cchinnaruhā. 10

[कन्दा अङ्कुरा किसलयानि पनका शेवालं भूमिस्फोटाश्च ।

आर्द्रकत्रिकं गर्जरं मुस्ता वस्तूलः थेगः पल्लङ्कः ॥ ९ ॥

कोमलफलं च सर्वं गूढशिराणि सिनादिपत्राणि ।

थोहरी-कुमारी-गुग्गुल-गडूची प्रमुखाश्च छिन्नरुहाः ॥ १० ॥

Trans 9-10 Kandā (Bulbous Vegetation such as onions, garlic etc) Ankurā-sprouts, Kisalaya-tendrils-young leaf-buds, Panaga (panaka)-would-fungus, sévāla-Moss, bhūmiphodā-mushrooms ādraka trīkam-three kinds of ginger, garjaram-carrots, mottha (mustā) -Nāgara-mottha-a kind of fragrant vegetation, vatthulā-a vegetable known as Bathuvā, théga (stéka)-a species of bulbous roots, pallāṅkā-palyankā-A vegetable of that name Also, all kinds of soft fruits (before the formation to hard kernel e g ebony fruit, mango fruit, leaves like those of jute with hidden veins, and roots like thorny plant, aloe plant, guggula plant (fragrant gummy plant) and gālo (gaduci)-a medicinal bitter plant) etc that grow though cut (9-10)

avahārīka सत्त्ववहारिक and A-sāmyavahārīka असत्त्ववहारिक Those that are produced from the original sūkṣma (In corporeal) type of nigodas into the rest of the types of Jīvas i-e Prithvī Kāyika, Ap Kāyika etc. are known as Sāmyavahārīkas on account of their contact with Prithvī etc. And those that reside in the suṣṭa nigoda right from the beginning are known as A-sāmyavahārīka In absence of any such contact

Now the question is whether these nigodas can ever come to the category of Sāmyavahārīka, from that of the A-sāmyavahārīka. It is said in Vāṇaspatīvalī That those that are found to have come from the category of Sāmyavahārīka are really speaking obtained from the original category of Vānaspatī-kāya.

From amongst the Sāmyavahārīkas there are some which return to the original state of sūkṣma (In corporeal) nigodas, but even in that condition these nigodas do not cease to be Sāmyavahārīka' on account of their falling into the said contact with Prithvī Kāya etc.

According to the Bhagavatī Sūtra, the life of Sūkṣma nigoda has been measured as covering Innumerable Avsarplī and Utsarplī ages.

The Āgamas give the longevity of the Bādhara type of nigodas as seventy crore crores of Sāgaras The age of Sādhāraṇa (General) type of Vegetable-bodied Jīvas is measured as 2½ times their Bādhara (corporeal) and Sūkṣma (In-corporeal) lives together as said in Panca Saṁgraha

The term Sādhāraṇa here includes those that are free from distinctions like sūkṣma bādhara, paryāpta (completely developed) and a-paryāpta (not completely developed) Ārya Śyāmācārya has also supported the above-stated view in Prajñā-panī (Pannavāṇī) Sūtra. The term golā" (spheres) is used because on a small region equal to the point of a hair Innumerable nigodas are existing and in each nigoda there are ananta (Infinite) Jīvas.

प्रिया तस्या आर्द्रकन्दः तथा लवणवृक्षस्य त्वक्, न त्वन्येऽप्यवाः, खिल्लदः
 कन्दविशेषः, अथवाऽ (चा) मृतवल्ली तन्तुकाकाररूपा, तथा मूलको विदित
 एव. भूमिरूहाणि भूमिस्फोटानि प्रागुक्तस्वरूपाणि, विरुद्धानि अङ्कुरितानि
 द्विदलधान्यानि, दृक्वात्युलः शाकविशेषः स च प्रथमोद्गत एव शूकरसंज्ञितो
 वल्लः स एवानन्तकायिको न तु धान्यविशेषः, पल्लवः शाकभेदः, “ कोमलं
 विलिय ति” अबद्धास्थिका आम्लिका, आलुपिण्डालुको कन्दविशेषौ, इत्येते-
 ऽनन्तकायिका यत्नेन परिहार्याः श्रावकैर्बुद्धिमद्भिः, पुनस्तेष्वनन्तकायजीव
 याततया कथमपि विराधना न विधेया तेषामिति गाया इयार्थः ॥ ९-१० ॥

D C Since dry vegetable cannot possess infinite bodies because of its lifelessness, the word kandāh should mean green species, as well as, several dry species, Sprouts of trees like ghosataki (a kind of vegetable known as घोसोडा or तुरीयां, karira (a tree known as केरडा Kēradā bearing sour berries), varuṇa vaṭa (a species of banyan tree, nīmba (Agadircta Indica लीमधे etc which are young and have not become thick, should also be included under the category of Ananta-kāyika or multi-bodied Vanaspati Kāyika Jivas. Similarly young leaf-buds are also ananta-kāyika at the time of their springing forth

According to Punavaṇā Sūtra, Vanaspati Kāyikas are of two kinds viz (1) Sūkṣma Vanaspati Kāyika (2) Bādara Vanaspati Kāyika Sūkṣma Vanaspati Kāyika are either Paryāpta or A-paryāpta

Bādara Vanaspati-Kāyikas are of two kinds viz. (1) Pratyēka Sarira Bādara Vanaspati Kāyika and (2) Sādhāraṇa Sarira Bādara Vanaspati Kāyika

Pratyēka Sarira Bādara Vanaspati Kāyikas are of twelve kinds viz 1 Trees e-g Mango-tree etc 2 Guccho (a cluster) as ringaṇi (egg plant) 3 Gulma (a collection) as of bamboo trees (4) Latā (a creeper) like Campaka latā (5) Valli (a creeper) as of cucumber etc (6) Parvagā (Knotty Vegetation) e g Sug-

व्याख्या-कन्दाः-भूमध्यगा वृक्षादयश्चास्ते चाशुष्का एव प्राज्ञाः,
 शुष्काणां तु निर्जोषत्वादनन्तकायिकत्वं न संभवति । तथा अङ्कुराः वृक्षमना
 वस्यायां भक्ष्यत्वादुपययत्वा घोषातकीकरीरवर्णयन्निम्बादिवर्णयामङ्कुराः
 सर्वेऽप्यनन्तकायिका । किञ्च (स) छयानि उत्तुङ्गञ्छन्तुतनकोमलपत्राणि
 तान्यप्यनन्तकायिकानि मौढ्यप्रादुर्भागीनस्योष्णनावस्यालस्रयानि सर्वाणि,
 न तु फानिषिदेव । यत् -सम्बोऽदि क्लिप्तप्रभो खलु वृक्षममाणो अनन्तप्रो
 मणिप्रो । सो चेन्न निबद्धतो, होह परिचो अणंतो वा ॥ १ ॥ इति । पनका
 पञ्चवर्णां फुल्लि । सेवाम् प्रकाश । भूमिस्फोटानि ग्रीष्मवर्षाकाळभावीनि
 उष्माकृतीनि लोहप्रतीतानि वा । “अद्वयसि यि” आर्द्रकप्रिकं आर्द्रक-
 नद्वयेरः, आर्द्रकप्रि, कथुरकस्तिक्तद्रव्यविशेष । गमराणि मतीतानि ।
 तथा वृक्षादीनां चतुर्णां स्वरूपं द्वाप्रिशदन्तकाय व्याख्यायां व्याकरिष्यते ।
 तथा सर्वं कामसं फलं अनिबद्धास्थिकं विन्दुकामादीनां । “गृहसिराह यि”
 गृहानि सिराणि अमकसन्धीनि गमपणपत्राणी-बाबिज्ञात संपीनि पत्राणि
 येषां तानि । बहुमीहाबिषलोपे सिद्धिः । एतदुक्तछक्षण, न तु द्वाप्रिशदन्त
 कायिकेषु सन्ध्यापूरणमिति । “योहरि यि” स्नुवादीनां चतुष्टयामौषधीनां
 छिन्नकृशाणां च स्वरूपं द्वाप्रिशदन्तकायिकेषु व्याख्यानयिष्यति । इह हि
 प्रत्यहता समग्रतया द्वाप्रिशदन्तकाया मोक्ताः सूचनामूषमिति कृत्वा, तथा
 प्युच्यते तपसा-“सप्या हु कंदमार्ग” इत्यादि गाथापञ्चकं सूत्रो न
 छिन्नपणे विदितत्वाद् अर्थाद्विषयते-हु चन्द्रोऽप्यपारणे, सर्वैरुच्यते
 नन्तकायिका । तथा मूरण कन्दोर्ध्वोऽग्न, वयोऽपि कन्द विनेयः, आर्द्रकप्रिकं
 पूर्वं व्याख्येयं द्वाप्रिश, यथावरी सिराधिके पत्रीमदो, कुमारी मांस
 मन्त्राच्छाकारपत्रा गाहरी स्नुरीतकः, गटस्यापि पल्ली मतीतव, सधुनः कन्द-
 रिश्वर “वमररुह यि” रोगप्रदानि नावशावपरुणाणि करोतुक्तया मती
 तानि गमरः मागुक्तो रक्तचन्द, मरणरो वनस्पतिविशेषः येन इत्येव
 गर्त्रिणा प्यात् योः, पवित्रीकन्द, गिरिकर्णिका वतीरिश्चः तस्याः किम
 छयानि पत्राण्यनन्तकायिकानि, मीरिगुह-मेगावयि कन्दो, मुक्ता वारा

प्रिया तस्या आर्द्रकन्दः तथा लवणवृक्षस्य त्वक्, न त्वन्येऽवयवाः, खिल्लूढः कन्दविशेषः, अथवाऽ (चा) मृतवल्ली तन्तुकाकाररूपा, तथा मूलको विदित एव. भूमिरुहाणि भूमिस्फोटानि प्रागुक्तस्वरूपाणि, विरुडानि अङ्कुरितानि द्विदलधान्यानि, ढक्कात्थुलः शाकविशेषः स च प्रथमोद्गत एव शूकरसंज्ञितो वल्लः स एवानन्तकायिको न तु धान्यविशेषः, पल्लवङ्कः शाकभेदः, “कोमलं विलियति” अबद्धारिधका आम्लिका, आलुपिण्डालुको कन्दविशेषौ, इत्येतेऽनन्तकायिका यत्नेन परिहार्याः श्रावकैर्बुद्धिमद्भिः, पुनस्तेष्वनन्तकायजीव घाततया कथमपि विराधना न विधेया तेषामिति गाथा द्वयार्थः ॥ ९-१० ॥

D C Since dry vegetable cannot possess infinite bodies because of its lifelessness, the word *kandāh* should mean green species, as well as, several dry species, Sprouts of trees like *gho-satakī* (a kind of vegetable known as घोसोडा or तुरोयां; *karīra* (a tree known as केरडा *Kēradā* bearing sour berries); *varuṇa vaṭa* (a species of banyan tree; *nīmba* (*Agadircta Indica* लोमशे etc which are young and have not become thick, should also be included under the category of *Ananta-kāyika* or multi-bodied *Vanaspatī Kāyika Jivas*. Similarly young leaf-buds are also *ananta-kāyika* at the time of their springing forth

According to *Punavaṇā Sūtra*, *Vanaspatī Kāyikas* are of two kinds viz (1) *Sūksma Vanaspatī Kāyika* (2) *Bādara Vanaspatī Kāyika* *Sūksma Vanasptatī Kāyika* are either *Paryāpta* or *A-paryāpta*.

Bādara Vanaspatī-Kāyikas are of two kinds viz. (1) *Pratyēka Sarīra Bādara Vanaspatī Kāyika* and (2) *Sādhāraṇa Sarīra Bādara Vanasptī Kāyika*

Pratyēka Sarīra Bādara Vanasptī Kāyikas are of twelve kinds viz 1 Trees e-g. Mango-tree etc 2 *Guccho* (a cluster) as *ringavī* (egg plant) 3 *Gulma* (a collection) as of bamboo trees (4) *Latā* (a creeper) like *Campaka latā* (5) *Vallī* (a creeper) as of cucumber etc (6) *Parvagā* (Knotty Vegetation) e g *Sug-*

The term "Ādraka-trikam" signifies green species of ginger turmeric and curcuma. All kinds of soft fruit" means all those fruits like mango-fruit and ebony fruit, whose kernels or stones have not been formed

ar-cane plant etc. (7) Grasses such as Darbha grass fodder etc (8) Valayas plants whose barks are round e g Kétaki, plants etc. (9) Harita-green vegetables-such as vāstika.

(10) Opadhi ओपधि Plants whose all the parts are destroyed after their fruits have become ripe (11) Jalaruha-Plants growing in water Lotus etc and (12) Kuhaṇā (a kind of vegetation of the shape of an umbrella.

I Trees—Trees are (1) Ekāsthika—with one kernel or stone in their fruit, and (2) Bahubijaka with many seeds in their fruit. *Ekāsthika Trees* are Limbado लीमडो Neem Tree (2) Āmbo आमो Mango tree (3) Jāmbū (जंबू) Jambolans (4) Kosāmra कोसम Kṣudrāmra क्षुद्रम Jangali Āmbo जंगली आमो varieties Mango-trees (5) Sāla साल Teak wood tree (6) Ahkola अहोला A species of large tree oil bearing seeds. (7) Pīlu पीलु A particular tree and its fruit (8) Sēlu सेलु A tree that produces phlegm (9) Sallaki साली A kind of tree. (10) Mocaki मोकको Śemalo शीमलो—A vegetation of that name (11) Māhuta माहुत Black Tulasi. A species of tree (12) Bakula बकुल Bakul Tree बौलिनी. (13) Palāsa पालसा Palāsa Tree पासर (14) Karāṇja करंज Karanja Tree (15) Putrahṛjva पुत्रहर A tree named Jyāputtā which is used for securing the birth of a son (16) Ariṣṭha अरिष Soap-berry Tree अरिष 17) Bahodā बहोड (बिनीर) (18) Haritaka हरितक Haradā (19) Bhūllātaka भुल्लतक Marling nut Tree मिसम (20) Umbēbhārīka उम्बेभरिका (21) Dhātaki धातकी Dhātaki trees round the salt sea (धवरी) (22) Priyāla प्रियल Rāyasa tree under which the 4th Tīrthāṅkara attained Perfect Knowledge (23) Pūṭikarāṇja (पुटिकरंज) The worshipful Karanja Tree (पासर) (24) Ślakṣṇā श्लक्ष्णा (25) Sīsapā सिषपा A tree called sisama. (26) Asana असन A tree of Bivka (बीवका) (27) Punnaga पुनग Naga Kēsara tree (28) Nāgavrikṣa नागवृक्ष Vacchanāga, Aconite tree. (29) Sīvaṇa शीवण Sripaṇī श्रीपणी Sēvan Tree (30) Aśoka अशोक

The forms of thohari etc, as well as, of mustā and the three following it, will be explained while ennumerating the thirty-two varieties of Ananta-Kāyikas The author suggests that the whole species of root-vegetable is Ananta kāyika The bulb

Aśoka Tree and several others The roots, bulbs, trunks, bark, branches and small leaves of these trees have innumerable souls Their leaves have an individual soul, their flowers have numerous souls and their fruits have one kernal or stone.

II *Bahu bija Trees* are of many kinds They are (1) Agasthika अगस्थिक A kind of tree with many seeds (अगस्थियो) (2) Tīnduka तिन्दुक A tree bearing fruit with many seeds (टींदरु) (3) Kapitthaka कपित्थक. Wood-apple Tree (कोठ) (4) Ambādaka अम्बादक-आम्रातक Āmrātaka-A tree the fruit of which is full of seeds (अम्बाद) (5) Mātulinga मातुलिङ्ग Bijoru (6) Bilva बिल्व Bael Fruit (बिल) (7) Āmalaka आमलक Āmlā आमळा (8) Phaṇasa फणस Bread-fruit tree (9) Dādama दाडम Pomegrenate (10) Aśvattha अश्वत्थ Peepal Tree (पीपळी) (11) Umbaro उबर Udumbara उदुम्बर Ficus Glomerata (12) Vata वट Banyan Tree वड (13) Nya grodha न्यग्रोध A Banyan tree with the branches spreading all around (14) Nandī Vrikṣa नन्दिवृक्ष Pārasa Peepal (पारस-पीपळी) (15) Pippalī पिप्पली Long pepper (पीपर) (16) Śatārī शतरी A kind of peepal (17) Plakṣa Vrikṣa प्लक्ष वृक्ष Peepal (18) Kākodumbaro काकोदुम्बरो Small Umbara (देड उबरो) (19) Kustumbarī कुस्तुम्बरी A specie of wild fig (20) Deva-dālī देवदाली A creeper of this name having fruits with many seeds. (21) Tilaka तिलक Tilaka tree (22) Lakuca लकुच A species of phanas (23) Chatraugha छत्रौघ Name of a tree (24) Śirīsa शिरीष Mustard plant (सरसव) (25) Saptarpaṇa सप्तवर्ण A memorial tree of Nāga-Kumāra gods. (सप्तवर्ण) (26) Dadhiparṇa दधिपर्ण A memorial tree of Dvīpa Kumāra gods (27) Lodhra लोध्र Lodhra Tree (28) Dhava धव Name of a tree (धावही). (29) Candana चन्दन Sandal-wood (30) Arjuna अर्जुन Terminalia Alata glabra. (31) Nīpa नीप Kadamba tree (32) Kutaja कुतज Arbemesia Indica (इन्द्रजव) and (33) Kadamba कदम्ब Kadamba tree and several others are Bahu-bija (multi-seeded) trees The roots, tubers, trunks, branches and offshoots of these trees have innumer-

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prickly plants of different varieties of *thohari* (थेर), the creeper of gaduci, the bulb of garlic, the soft bamboo fruits, the red carrot, the creeper of Lavanika the root of Padmini, the creeper

(43) Kétaki केतकी Ketaki Plant (44) Ganja गज Ganja Hemp flower (गजो) (45) Gātalā गटल Red Rose-tree (46) Dāsi दासे Name of a cluster (47) Ankola अकोल Ankola Tree, and several others

IV. Gulma (गुल्म) are of various kinds (1) Sairiyaka सैरियक A kind of bushy tree कटाशेरियो (2) Navamālīka नवमालिका A plant of Jasmine type (नरमोनयमान्ती) (3) Korantaka कोरन्टक Hajārā Plant (4) Bandhujīvaka बन्धुजिवक Flower of Baporīya tree बपोरीयु (5) Mañojja. मणोज A specie of Mogara shrub (6) Priya प्रिय ? (7) Pāṇa पाण ? (8) Kaṇayara कणयर Kaṇēra shrub (कणेर) (9) Kuṇjaya कुजय Kuṇjaka कुजक Rose tree सफेर गुल व (10) Sinduvāra सिदुवर Nagoda tree with yellow flower (गिहुँदी) (11) Jāi जाई Jāi shrub (12) Moggara मोगर Mogharā shrub (मोगरे) (13) Jāhiyā जहिया Jāi shrub (जह) (14) Mallikā मल्लिका Mālātī shrub (मालती) (15) Vāsanti वासन्ति Vāsanti (नेमाली) (16) Vatthula वत्तुल Bashavā shrub (17) Kasshula कस्तुल ? (18) Sevāla सेवाल A species of bushy trees (19) Granthimaka ग्रन्थिमक A kinds of flowering plant (20) Magadantikā मगदन्तिका A Jasmine shrub (21) Campakajālī चम्पकजालि Campā tree (22) Navanikā नवनीका Nava-nikā shrub (23) Kunda कुन्द A species of Mogara shrub (24) mahājālī महाजालि A particular shrub y vegetation. There are several other varieties

V Latā (creepers) are (1) Padma-latā पद्मलता Lotus-creeper (2) Nāgā-latā नागलता Creepers of Nāga trees (3) Aśokā अशोकलता Creeper of Aśoka tree (4) Campaka latā चम्पकलता Creeper of Campā (5) Cīta latā चितलता Mango creeper (वेलीगो आवो) (6) Vana-latā वनलता Vana-latā creeper (7) Vāsanti-latā वासन्तिलता Mogaravēla (8) Atimukta latā अतिमुक्तलता Mādhavi creeper (9) Kunda कुन्द Mogara creeper (10) Syāmalatā श्यामलता A kind of bushy vegetation There are many similar creepers.

VI Valli (véla) are (1) Puspaphalī पुष्पफलो The creeper of pumkin (कुम्भार-कोहल) (2) Kalingī कालिंगी A kind of water-melon

of Suraga सुरण which is a remedy for piles vajra-kanda (a kind of hard bulb-root) three kinds (Ādraka-trika) creepers of sativari and viralkā, the aloe plant having large muscular leaves, the

able souls. Their leaves have one soul for each leaf; their flowers have numerous souls—and their fruits have many seeds for each fruit.

III Gucchā (clusters) are (1) Vāṅgīlā ब्रिंजली Brinjal (बीजली). (2) Śāllakī लहसुनी A kind of tree बालेजु लहसुनी (3) Thundakī धुन्दी Cotton-Pods (कोम्पली) (4) Kacchurī कच्छुरी Dhamasā Plant धमसो. (5) Jastumapa जस्तुमपा The chinese rose plant (6) Rupīlā रुपिली White Arka Plant (बोखरे बाखरो) (7) Āṇhākī अण्हाकी Tuvēr corn plant. (8) Nīlī नीली Indigo (नीली). (9) Tulasī तुलसी The Tulasi plant. (10) Mātullīngī मातुलींगी Citron plant (बजोर) (11) Kucchubhariya कुच्छुभरिया or Kaustumbharika कौस्तुम्भरिक A plant of that name. (12) Pippalīka पिप्पलिका Long Pepper (दीपर). (13) Alasī अलसी The mustard-plant (14) Kāka mācī काकमाची A vegetation yielding sweet fruit (बैहरी) (15) Patola-kandall पटोलाकंदली Bitter Paravara plant (16) Vharvā विरवा ? (17) Vastula वस्तुल Bathuvā plant (18) Badara बदर Berries (बोर) (19) Pattaura पतार ? (20) Shyaura शीयूर ? (21) Javāsaya जवसया Javāsā (with red flowers). (22) Nirgunḍī निर्गुण Nagoda (नीर) (23) Kastumbharī कस्तुम्भरी Dhāna (पन्ना) (24) Aithal अथल ? (15) Talaudī तालुदी ? (26) Sapa सप Hemp (27) Pāpa पाप A particular Vegetation (28) Kāsamarda कासमर्दा Kasundaro (कासुदरो) (29) Agghadaka अगघदका Āghrāṇaka अगघ्रानका A plant of the name growing in marshy places (बकली) (30) Śyāmā priyāṅgu श्यामाप्रियंगु Priyangu plant (पल्लव) (31) Sinduvāra सिन्दुवारा Nagoda tree bearing white flowers. (32) Kāsamarda कासमर्दा Name of a tree producing berries कासमर्दा (33) Addarusaga अदरसगा Araduso (अरदुसो) (34) Karira करीर Kérado केरदी (35) Akāvapa ऐकवप Name of a plant (36) Mahlitha महल्लिथ An order of plants. (37) Jāulaga जालुगा A kind of vegetation growing in clusters (38) Māлага माला ? (39) Parīlī परिली ? (39) Ujāmātrīkā उजामात्रीका Kareṣa (करैस) (40) Kuvva Kār ya कुव्वकारिया name of a vegetation (41) Bhaṇḍī भण्डी Malitha मल्लिथ (42) Jāvanti जवन्ती Doḍī (दोडी)

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and leaves of girikarpika (a creeper so named) the roots of *Khrutaka* and *theja* the green species of musta which is very much liked by boars, the bark of lavaṇa tree the root of khr-

- (3) Tumbi तुम्बी Gourd (4) Trapuṣa त्रपुषी Cucumber (ककरी)
(5) Elavāṅki एलावङ्की A kind of cucumber (6) Chōṣṭaki चोष-की
Blitter (ककड़ा चोषोका-तुरीयाकीयेन) (7) Paṇḍolā पण्डला Paṇḍolavēla (8) Nili
नीली Indigo नीली (9) Kangu laṭā कङ्गुला A creeper of that name
(10) Karkotaki कर्कोटी A species of cucumber कर्कोटीकेकड़ा (11)
Kāravallī कारवले A creeping plant on which the vegetable known
as Kārēla grow (करैलाकीयेन) (12) Subhagā सुभागा A creeper so named
(13) Kuyavā कुयावा A creeper so named (14) Vāguli वागुली Vyākuli
व्याकुली A creeper so named (15) Pāpavallī पापवा A creeper so
named (16) Dēvadālī देवदाली A creeper of this name having many
living beings (17) Apphoyā अप्पय्या Name of a creeper (अनन्तमूल)
(18) Atimukta latā अतिमुक्तला Mādhavi-Vāsantī creeper (19) Nāga-
latā नागला The betel-leaf creeper (नागपत्र-लताकीयेन) (20) Kṛiṣṇa
कृष्ण Name of creeper (कृष्णकी) (21) Sūrya vallī सूर्यवली A creeper
so named (सूर्यमुनीकी कड़ा) (22) Saṃghatīa संघटी A species of creeper
(23) Sumanasā सुमन्सा A creeper so named. (24) Jīsumana जसुमन
Chinese-rose (जसुन) (25) Īrīṇḍavallī ईरिण्डवली A creeper so named
(26) Mrīdvikā मृद्विका Crepes creeper (27) Āmbavallī आम्बवली A cree-
per having acid juice (28) Kāravīḍāṛika कारविडारिका kind of bulbous,
root (29) Jīvanti जीवन्ति A creeper of that name (30) Govatī गोवती
Name of a creeper (31) Pāṇi पानि A water creeper (32) Māsāvallī
मासावली A kind of creeper (33) Guṇḍavallī गुण्डवली A shrub of red
black berries (कनोटीकीयेन) (34) Vāthāṇī वाथानी A creeper so named
(35) Ūrīkarpikā (मिरिकर्पिका A creeper of that name (36) Māṭhā
माथवा Name of a creeper (37) Abjanakī अबजनी A kind of a cree-
per (38) Dadhikāmuka दधिकायुका A creeper of that name (39)
Kakālī ककाली Name of a creeper (40) Mogālī मोगली Mogara creeper
(41) Arka-bondī अर्कबोन्दी A kind of creeper and several others.

VII Parvaga (Knotty Vegetations) are (1) Iksu सख Sugar cane (सेरी) (2) Iksu-vāṭikā खण्डफा Fields where sugar-canes are grown (3) Virāṇa वीर A kind of scented grass (सख) (4) Ikhada

Iluda, the tender thread-like Amritavalli, the mulaka plant, the above-stated mushrooms, the sprouted pulses, the vegetable of Dhakkavatthii the Sukara plant and the vegetable creeper of Palyaika, the soft tamarind fruit and the dry fruits of

इरुड A kind of knotty shrub (5) Bhamāsa भामसा A particular vegetation (6) Sara सर A kind of weed (भुग सरकट रामर) (7) Vētra वेत्र A cane plant (नेतरनी सोटी) (8) Timira तिमिर A kind of mountainous plant (9) Śataporaḡa शतपोरग A sugarcane with 100 knots (10) Nala नल A kind of reed (बक) (11) Vamśa वमश Bamboo (नाम) (12) Vēṇu वेणु Bamboo (13) Kanaka कनक A species of bamboo (14) Karkā-vamśa कर्कावमश A kind of bamboo (15) Cāruvamsa चारुवमश Name of bamboo (16) Kūtaka कूटक A plant bearing white flowers (17) Vimaka विमक A species of knotty trees (18) Kāṇḍā-vēṇu कण्डवेणु A vegetation of Parvaga sort (19) Kalyāṇaka कल्याणक A tree of that name

VIII Trina तृण Grasses are (1) Sétika सेटिक A kind of grass (2) Bhantiya भन्तिय Bhrāntīla भ्रन्तिक A sort of grass (3) Hotrika होत्रिक A kind of grass (4) Darbha दर्भ A kind of sacred grass (5) Kusa कुश Darbha grass (6) Podaila पोडल्ल A kind of mountainous grass (7) Arjuna अर्जुन Arjuna grass (8) Āsādhaka आषाढक A kind of vegetation (9) Rohitāmśa रोहितामश So named (10) Bhūsa भूम Husk (भूसो) (11) Eranda एरड Castor-oil plant (12) Kuruvinda कुरुविन्द A kind of grass (नागरमोय) (13) Karakara करकर A kind of vegetation (करकरशुण्ठ) (14) Vibhanga विभङ्ग A kind of grass (15) Madhara मधुतृण Tree of Śata pushā शतपुष्पा (16) Triṇāla तृणक A kind of grass (17) Ksuraka क्षुरक The Tilaka tree (18) Sippaya शिप्पय A grass so named

IX Valaya (with circular bark) Vanaspati Kāyas are (1) Tāla ताल Palm Tree (ताड) (2) Tamāla तमाल Tamāla Tree (तमाल) (3) Takkali तक्कलि Takkali Tree (4) Toyali तोयली (5) Sāli साली Pine Tree (सरसङ्गे) (6) Sālakalyāṇa सालकल्याण Name of a tree (7) Sarala सरल Pine Tree (देवदार) (8) Jāvatti जावत्ती Jātipatri जातिपत्र The outer skin of Nut-meg (जवन्ती) (9) Kétai केतड A flowering plant so named (केतकी) (10) Kēla केल कदली Kadali Plant and (11) Carma vrikṣa चर्मवृक्ष

and leaves of *gīrīkarṇikā* (a creeper so named) the roots of *Kāṭvabhaka* and *thēga* the green species of mustard which is very much liked by boars, the bark of lavaṇa tree the root of *Khi-*

- (अमृता) (3) Tumbi दुग्दी Gourd (4) Trapuṣi अमृता Cucumber (अमृता)
 (5) Elavāṁki एलावङ्की A kind of cucumber (6) Chophāṭaki चोफाटी
 Bitter (अमृता पीसोडा-पुदीनादीदि) (7) Paṇḍolā पण्डोला Paṇḍolavēla (8) Nili
 नीली Indigo पत्ती (9) Kangu laia कङ्गुला A creeper of that name
 (10) Karkotaki कर्कोटी A species of cucumber कर्कोटीदि (11)
Kāruvalli कर्वाली A creeping plant on which the vegetable known
 as *Kārēla* grow (अरेबोदि) (12) Subhagā सुभाग A creeper so named
 (13) Kuyavā कुयाव A creeper so named (14) Vāguli वागुली Vyākuli
 वायुली A creeper so named (15) Pāpavalli पापवली A creeper so
 named (16) Dēvadāli देवदाली A creeper of this name having many
 living beings (17) Apphoyā अप्पेय Name of a creeper (अपपुष्प)
 (18) Atimukta laia अतिमुक्तला Mādhavi-Vāsanti-creeper (19) Nāga-
 laia नागला The betel-leaf creeper (नागलेख-संयुक्तदि) (20) Kṛiṣṇa
 कृष्ण Name of creeper (कृष्णरी) (21) Sārya valli सार्यवली A creeper
 so named (सुरसुखीनी दि) (22) Saṁghāṭa सङ्घाट A species of creeper
 (23) Sumanasā सुमन्सा A creeper so named. (24) Jāsumaga जसुमगा
 Chinese-rose (जसुर) (25) Kuṇḍavalli कुण्डवली A creeper so named
 (26) Mṛdvikā मृद्विका Crepes creeper (27) Āmbavalli आमवली A cree-
 per having acid juice (28) Kairavidārīka कीरविदारिका kind of bulbous
 root (29) Jīvanti जीवन्ती A creeper of that name (30) Govāli गोवली
 Name of a creeper (31) Pāṇi पानि A water creeper (32) Māsivalli
 मासवली A kind of creeper (33) Cunjāvalli कुंजवली A shrub of red
 black berries (कन्येदीदीदि) (34) Vāṭihāni वाटीहानी A creeper so named
 (35) Gīrīkarṇikā गिरिकर्णिका A creeper of that name (36) Māṇḍikā
 मण्डिका Name of a creeper (37) Āṭyanaki अट्यानकी A kind of a cree-
 per (38) Dadhikāmuka दधिकांमुका A creeper of that name (39)
Kakali ककली Name of a creeper (40) Mogāli मोगली Mogara creeper
 (41) Arka-bondī अर्कबोन्दी A kind of creeper and several others.

VII Parvagā (Knotty Vegetations) are (1) Iksu इक्षु Sugar
 cane (सेरी) (2) Iksu-vāṭikā इक्षुवाटिका Fields where sugar-canes are
 grown (3) Viragā वीरग A kind of scented grass (का) (4) Ikada

अथ अनन्तकाया द्वात्रिंशदधिका वेति संदेहनिरासार्थं सूत्रकृद्गाथयाह-

इश्वाङ्गो अणेगे, हवन्ति अणन्तकायाणं ।

तेसि परिजाणणत्थं लक्खमेयं सुए भणियं ॥ ११ ॥

गूढसिरसंधिपव्त्रं, समभंगमहीरुहं (रगं) च छिन्नरुहं ।

साहारणं शरीरं तव्विवरीयं तु पत्तेयं ॥ १२ ॥

Iccāṅgo anégé havanti Aṇanta Kāyānam ।

Tésim pari jāṇaṇattham lakkhaṇameyam sué bhaniyam 11.

Gudha sira sandhi pavvam, samabhaṅgamahiruham (ragam)
ca chinna ruham Sāharaṇam śarīram tavvivariyam tu pattéyam. 12

Rice (3) Godhāma गोधूम Wheat-plant 4) Java जव Barley (5)
Java-java जव जव A corn of this name (6) Kala कल Beans बटाणा
(7) Masūra मसुर A pulse called Masūra (8) Tala तल Sesamum
(9) Mugga मुग्ग A kind of pulse मग (10) Māsa मास A kind of beans
भासद् (11) Nispāva निष्पाव A kind of beans बाल (12) Kulattha कुलत्थ
A kind of pulse कलथी (13) Ālisandaka आलिकमंदक-A kind of corn
चोळा (14) Satina सतीन A kind of pulse सठ (15) Pali-Mantha पलिमथ
Black grāma चणा 16) Alasī अलसी A kind of corn अलसी (17) Kusu-
mibha कुसुम्भ A kind of cereals कुसुम्भे (18) Kodrava कोद्रव A kind of
inferior corn कोद्रो (19) Kaṅgu कङ्ग Panic seed कांग (20) Hāḷaka
हालक A kind of corn so named (21) Varattha वरट्ट Banti बटी 22)
Sāma साम A kind of corn (23) Koradusaka कोरदुसक A kind of corn
(कोदर) (24) Saṇa सण Hemp. (25) Sarasva सरसव A oily corn (सरसव)
(26) Mulaka-bīja मूलकबीज Seeds of Radish etc

XII Jala-ruhā (vegetations growing in water) are 1) Udaka
उदक ? (2) Avaka अवक ? 3) Panaka पनक ? (4) Sévāla सेवाल Moss 5)
Kalambuka कलंबुक A kind of aquatic plant (6) Hadha हट्ट A kind
of aquatic plant (7) Kaséruka कसेरुक Natue of an aquatic plant
(कसेर) (8) Kaccha कच्छ ? (9) Bhāni भाणी ? (10) Utpala उत्पल Blue-lotus-
Sun-lotus. (11) Padma पद्म Lotus (सूर्यविकाशीकमल) (12) Kumuda कुमुद
White Lotus (मफेक ल-चन्द्रविभाशीकल) (13) Nalina नलिन variety of lotus
(14) Śubhaga सुभग A variety of Lotus (15) Sangandhika सौगन्धिक

Aluka and pinḍaluka all these are Ananta-kāyika or multi-bodied Vanaspathi Kāya Jīvas, and hence genuine śrāvakas should necessarily abandon them. Because by eating them a multitude of small living animalcules are very likely to be killed

A kind of tree (बर्मेरु) (12) Bhuja Vrikṣa भुजवृक्ष Bhojapatra tree भोजपत्रवृक्ष (13) Hīṅgu Vrikṣa हिङ्गुवृक्ष The asafoetida tree (फिण्गुवृक्ष) (14) Lavaṅga Vrikṣa लवङ्गवृक्ष The clove-tree (15) Pūgaphall पुष्पफली The Betelnut tree (16) Khaṇḍuri खजूर A kind of palm tree bearing dates (17) Narīla नारिकेल Coconut Tree (नारिकेल) and and such other trees.

X Harita हरित Green Vegetables are (1) Ajjorah अजोरा (2) Boḍāya बोदाय A green vegetable so named (8) Haritaki हरिताकिल Hardā हरीरे (3) Tandulajaga तंदुलेजग Green vegetable लंबसजी (4) Vatthula वत्थुल A green vegetable named Bathuvā (बथुलपिपासी) (5) Poraga पोराग (6) Maḷḷarayā मल्लराय A particular vegetable (7) Billi बिली A particular green vegetable (8) Pālakkā पालका A common green vegetable so named (पालक) (9) Dagapippali दगपिपासी A green herb of this name (10) Darvi दर्वी Cabbage cauliflower (11) Sotihya सोतिह्य Svastika स्वस्तिक A Green vegetable of that name. (12) Sāya साय A vegetable (साय-जजी) (13) Maṇḍuki मण्डुकी Brāhmi a kind of vegetable (14) Mūlka मूलक Radish मूको (15) Sarisava सरिसव Sarisapa सरिप Mustard सरप (16) Ambila अंबिल A kind of sour vegetable अमोहवृक्ष (17) Sākēta साकेत A green vegetation so named (18) Jivantaṅka जीवन्तक A green vegetable popular in Mālvā जीवन्तक (19) Tulasi तुलसी Tulsi plant (20) Kṛiṣṇā कृष्णा Black holy basil plant कृष्णतुलसी (21) Phapajjaka फपिजक A kind of vegetable मूको (22) Ārjaka अर्जक The holy basil, ocyrum sanctum तुलसी (23) Bhāṇḍa naka भण्डनक A vegetation so named (24) Coraka कोरक A kind of fragrant vegetation known in Nēpal as Bhallēur (25) Damanaka दमनक A particular flower-plant कमरो (26) Maruvaka मरुवक A kind of fragrant plant कमरीक (27) Śatapusiṭ सतपुसी Deal a kind of vegetation घुन (28) Indivara इन्दीवर ?

XI Ośhi (a class of plants which I've till the harvest ripens) They are (1) Śāli शाली Rice-plant चावल (धान) (2) Vṛthi व्रीधि

Trans 11. Such are the various types of Ananta-kāyika or Multibodied creatures. The following is their distinctive feature laid down by Scriptures for the purpose of identification.

12. The body of the Sādhārana or General Type has hidden veins, joints and knots, it is equally divisible, is threadless, and it grows even though cut. The reverse (is the characteristic of) the Pratyēka or Individual (type, 12

अह वा तिलप पडिया बहुएहिं तिलेहिं सहता संति ।
पतये सरीरण तह होति सरीरसपत्त्या ॥ ३ ॥

1. Nāṇāvihasamṭhāṇā rukkhāṇam ēgajiviyā pattā ।
Khandhā vi ēga-jivā tāla-saralaṇaḷiérīṇam 1
2. Jaha sa-gala sarisavānam silésamissāṇa vaṭṭiyā vaṭṭi
Pattēya-sarīrānam taha honti sarīrasamghayā 2
- 3 Jaha vā tila-pippadiyā bahuéhim tiléhim samhatā santi
Pattēya-sarīraṇam taha honti sarīra-samghayā. 3

1. The various forms of leaves of Vriksas (trees), -gucchas (clusters), gulmas (bunches) etc described above, have a separate soul for an individual leaf. So, have their skandhas (trunks) etc. an individual soul. For instance, the skandha of Tāla (Palm Tree), Sarala (Pine Tree), Nāléra (Cocoa-nut Tree) and such other vegetation, has an individual soul.

2 Just as, an entire rounded cylinder prepared from sesamum seeds mixed with a sticky substance, is one as regards the cylinder itself, and just as, all the sesamum seeds have their entire bodies and a separate existence, since they occupy their appropriate spaces, in the same way, quite similar is the avagāhanā (capacity of individual existence) of Pratyēka Vanaspati Kāyika Jivas.

3 Or just as, sesamum sweat-meat cakes have numerous sesamum seeds arranged according to their avagāhanā, in the same way, the avagāhanā of Pratyēka Vanaspati Kāyika Jivas becomes similar,

[इत्याद्योज्ज्वेके यस्मिन् वेदा अनन्तकायाणाम् ।

तेषां परिज्ञानार्थं कृत्स्नमेवच्छृते, यमिसम् ॥ ११ ॥

गुह्यद्विरासं पिपन-सममङ्गमहीरकं च चिन्मयम् ।

साधारणं शरीरं तद्विपरीतं च मय्येकम् ॥ १२ ॥

Ityādayo néké bhavantibhédā anantakāyāṇām

Tēṣāṃ pariñānārtham kṛtsnamēvachchṛtē bhāṣitam 11

Gūḍha śīrā-sandhi parva samabhaṅgamahīrakam ca chinma-
rūham Sādhāraṇam śarīram tadviparītam ca pratyékam. 12]

A kind of lotus (16) Puṇḍarīka पुण्डरीक White lotus (शुद्धलस) (17) Mahāpuṇḍarīka महापुण्डरीक A kind of lotus (18) Satapātra सतपत्र A lotus of 100 petals (सोपचरीकानुक्रमक) (19) Sahasrapātra सहस्रपत्र A Lotus with 1000 petals हजार सोपचरीकानुक्रमक 20) Kāhīra काहीर A kind of white lotus (21) Kōkanāda कोकनार Red Lotus (लाल लस) (22) Aravīnda अरविन्द A kind of lotus (23) Tāmara तमर A lotus (24) Bīsa Bīsa A lotus filament (25) Bīsa marīṇāla बीसमरीणाल A lotus-stem (26) Puṣkara पुष्कर Lotus (लस) (27) Sthālāja puṣkara स्थालज पुष्कर A lotus growing on land etc.

XIII Kuhaṣā (a kind of vegetation growing by germination) are (1) Āya आय A kind of vegetation of the gourd variety (कोकनीक) (2) Kāya काय A vegetation of that name (3) Kuhaṣa कृष A kind of vegetation मुँफेरा (4) Kuṣaka कुषक Name of a vegetation (5) Dravya hallikā द्रव्यहलिका Name of a vegetation (6) Saphā सफा A vegetation having infinite souls (7) Sajjā सज्जा A kind of bulbous root (8) Chhatrauka छात्राक A kind of umbrella-shaped vegetation sprouting up immediately after the rains; mushrooms, fungi (9) Vamśī pakṣhiṭā वंशीपक्षिण A vegetation of Kahaṣā type (10) Kuraya कुरय Name of a species of Kahaṣa vegetation.

कृषाद्विरासं पिपन-सममङ्गमहीरकं च चिन्मयम् ।

साधारणं शरीरं तद्विपरीतं च मय्येकम् ॥ ११ ॥

गुह्यद्विरासं पिपन-सममङ्गमहीरकं च चिन्मयम् ।

साधारणं शरीरं तद्विपरीतं च मय्येकम् ॥ १२ ॥

व्याख्या-१२ “गूढसिरेत्यादि” गूढानि-प्रकटवृत्त्या अज्ञायमानानि
सिरास्तन्धयः पर्वाणि च यस्य पत्रकाण्डनालशाखादेः तत्तथा । यस्य भाज्य-
मानस्य पत्रादेः समोऽदन्तुर छेदो भवति तत्सममङ्गं । तथा छिद्यमानस्य न
विद्यन्ते हीरकास्तन्तुलक्षणा मध्ये यस्य तदहीरकं । तथा छित्वा गृहाद्यानीतं ।
शुष्काद्यवस्थामाप्तमपि जलादिसामग्रीं प्राप्य गडुच्यादिवत्पुनरपि यत्परोहति
तच्छिन्नरूढं । तदेतैर्लक्षणैः साधारणं शरीरं ज्ञेयं तदनन्तकायिकमित्यर्थः ।
एतल्लक्षणव्यतिरिक्तं प्रत्येकशरीरमिति । चः पुनरर्थे । तुरेवार्थे । तथा पुनरन्व-
दप्यनन्तकायलक्षणमिदं शास्त्रे नोपदर्शितं तथाप्युच्यते, तद्यथा-“चक्रं व भज्य-
माणस्त, जस्त गंठी हविज्ज चुन्नघणो । तं पुढविसरिसमयं अणंतजीवं
वियाणाहि ॥ १ ॥” इति प्रकटाथैवेति गाथाक्षरार्थः ॥ १२ ॥

D. C. (11). By saying “such are” the author means that there are even more types of Ananta-Kāya jvas These types

(36) Kṣīrakākote क्षीरकाकाली A kind of vegetation (37) Bhaṅgi भङ्गो
A vegetation with pungent taste having infinite souls. (38)
Krimi rāśi कृमिराशि Name of a kind of vegetation (39) Bhadrā-
mustā भद्रमस्ता A kind of root having infinite lives (नागरमोय) (40)
Lāṅgali लंगली Name of a vegetation having infinite lives (दुधियोज) (41)
Pélugā पेलुगा A particular vegetation (पीलु) (42) Kṛiṣṇā कृष्णा
A kind of vegetation (43) Paula पोल A particular vegetation (44)
Hadha हड A kind of vegetation (45) Hara-taṇu हरतणु A vegetation
so named having infinite lives (46) Loyāṇi लोयाणी A kind of
vegetation having infinite lives. (47) Kṛiṣṇa-kanda कृष्णकंद Name
of a bulb-root (48) Vajrakanda वज्रकंद A bulbous root so named.
(49) Sūraṇa kanda सुरणकंद A root named Sūraṇa (सुरण) (50)
Khallada खलड A kind of bulbous root; and many others of the
same type are Ananta-Kāyika Jivas

Trṇa Mula तृणमूल Kanda-mūla कंदमूल and Vamsamūla वंसमूल
have numerous, innumerable, as well as, infinite souls The cluster
of Singhātaka सिंघाटक has numerous souls Its leaves have one
soul for each leaf, and its fruit has two souls.

व्याख्या-११ इत्यादयः-सूत्रोक्त एव न, किंतु अनेकेऽनन्तकायिकानां
मेवा भवन्ति । सिद्धांते द्वाविंशदेष उक्तिः ? उच्यते आर्यदेशमसिद्धत्वा
लोकानां कार्योपनिष्कृता अन्येत्यमसिद्धत्वाभ्युपयोगित्वाच्च सङ्ख्यायां
मान्तमाविता । अतस्तेषां पण्डितानार्यदेशेभ्योऽधिकानामेतद्वचनं श्रुते मवितं-
व्यावर्तितमिति गायायः ॥ ११ ॥०

* Sādhārāṇa Śarīra Bādara Vanaspati kāyikas are of nume-
rous types. They are:—(1) Avaka अवक A kind of aquatic plant
(2) Panaka पनक An aquatic plant (3) Sāvāla सवला moss (3) Rbhīṣi
रभिषी A kind of bitter bark (4) Thīhu तिहु Sthībhu स्तिभु A kind
of gross-vegetation having infinite souls. 5) Aśvakarṇi अश्वकर्णी A
kind of vegetation having leaves of the shape of a horse's ears
(6) Sphakarṇi स्फिक्कर्णी. Name of a bulbous root (7) Sunṣhi सुन्धि
Dried Ginger (सुन्धि) (8) Muṣaṅṣhi मुसण्धि A species of vegetation
having infinite lines (9) Kunduruṣka कुन्दुरुषक A kind of ordinary
vegetation. (10) Jārū जारू A kind of bulbous root. (11) Kāṣṭha
वृद्धारिका कीर विपरिचय A particular kind of bulbous root (12) Kṣhī
क्षी A kind of vegetation (13) Haridrā हरिद्रा Turmeric (हरिद्रा) (14)
Śringabēra शृङ्गबेरा Ginger (माजु) 15) Āluka अलुक Potato (बटाटा) (16)
Mūlaka मूलक Radish मूलक (17) Āmbū अम्बू A kind of bulbous root
(8) Madhuśringī मधुशृङ्गी A bulbous plant of that name (19)
Sarpasāṇḍhā सर्पसण्डा A bulbous root so named. (20) Chinnarṣha
चिन्नरस Vegetations which grow even though they are cut. (21)
Bijarūḥ बीजरू Trees which grow by planting seeds. (22) Pādha
पाद A species of vegetation. (23) Mṛiga vāluṅki मृगवल्कुली A root
bulb of that name (24) Madhara-rasā मधुरासा A species of vegetation
(25) Rājavalī राजवली A creeper of that name (26) Padmā पद्मा A
vegetation of that name. 27) Mādhari मधरी A species of vegetation
(28) Dantī दन्ती Udumbara tree (सुन्दर) (29) Caṇḍī चण्डी Name of
vegetation (30) Kṣhī क्षी A kind of vegetation (31) Māṣaparṇi
माषपर्णी A species of vegetation मषपर्णी (32) Mudga-parṇi मुद्गपर्णी A
species of vegetation with many souls. 33) Jivaka जीवक A kind
of vegetation (34) Rēvāḥ रेवहा Vegetation so named having
infinite souls (35) Kākoli काकोली Name of a kind of vegetation

व्याख्या-१२ “गूढसिरेत्यादि” गूढानि-प्रकटवृत्त्या अज्ञायमानानि सिरास्सन्धयः पर्वाणि च यस्य पत्रकाण्डनालशाखादेः तत्तथा । यस्य भाज्य-मानस्य पत्रादेः समोऽदन्तुर छेदो भवति तत्सममङ्गं । तथा छिद्यमानस्य न विद्यन्ते हीरकास्तन्तुलक्षणा मध्ये यस्य तदहीरकं । तथा छित्त्वा गृहाद्यानीतं शुष्काद्यवस्थामाप्यपि जलादिसामग्रीं प्राप्य गडुच्यादिवत्पुनरपि यत्परोहति तच्छिन्नरुहं । तदेतैर्लक्षणैः साधारणं शरीरं ज्ञेयं तदनन्तकायिकमित्यर्थः । एतल्लक्षणव्यतिरिक्तं प्रत्येकशरीरमिति । चः पुनरर्थः । तुरेवार्थः । तथा पुनरन्व-दप्यनन्तकायलक्षणमिदं शास्त्रे नोपदर्शितं तथाप्युच्यते, तद्यथा-“चक्रं व भज्ज-माणस्स, जस्स गंडी हविज्ज चुन्नघणो । तं पुढ्विसरिसमयं अणंतजीवं वियाणाहि ॥ १ ॥” इति प्रकटार्थेवेति गाथाक्षरार्थः ॥ १२ ॥

D. C (11) By saying “such are” the author means that there are even more types of Ananta-Kāya jivas These types

(36) Kṣīrakākote क्षीरकाकाली A kind of vegetation (37) Bhaṅgī भङ्गो A vegetation with pungent taste having infinite souls. (38) Krimi rāśi कृमिराशि Name of a kind of vegetation (39) Bhadrā-
mustā भद्रमस्ता A kind of root having infinite lives (नागरमोक्ष) (40) Lāṅgali लङ्गली Name of a vegetation having infinite lives (बुधियोवज) (41) Pēlugā पेलुगा A particular vegetation (पीलु) (42) Kṛisnā कृष्णा A kind of vegetation (43) Paula पोल A particular vegetation (44) Hadha हड A kind of vegetation (45) Hara-taṇu हरतणु A vegetation so named having infinite lives (46) Loyāṇī लोयणी A kind of vegetation having infinite lives. (47) Kṛisna-kanda कृष्णकंद Name of a bulb-root (48) Vajrakanda वज्रकंद A bulbous root so named (49) Sūraṇa kanda सुरणकंद A root named Sūraṇa (सुरण) (50) Kḥallada खल्लड A kind of bulbous root, and many others of the same type are Ananta-Kāyika Jivas

Tṛṇa Mula तृणमूल Kanda-mūla कंदमूल and Vamsamūla वंसमूल have numerous, innumerable, as well as, infinite souls The cluster of Singhātaka सिंघाटक has numerous souls Its leaves have one soul for each leaf, and its fruit has two souls.

have been laid down in theory as thirty two only as they are prominently seen in daily life in our own country Others being unknown in this country are not included in that number

D C (12) A Sādhāraṇa Vanaspati Kāyika or Ananta kāyika Jivas can be easily recognised by the following main characteristics —

- 1 The veins, joints, and knots of its constituent part namely leaves trunks and branches etc are not openly visible.
 - 2 When cut, it is divided into equal parts.
 3. When cut, no threads are seen within its inner parts
 - 4 Though cut, dried and brought home it grows, when associated with water etc, as in the case of Gaḍuci plant
- The characteristics of Pratyeka Vanaspati Kāyika Jiva are just the reverse of those of a Sādhāraṇa one.

Characteristics of Ananta Kāya Jivas

The following verses of Paninavaṇī Sātra describe the nature of the characteristics of Ananta-Kāyika Vanaspati Jivas.

अस्त मूखस्त मगस्त समो मंगो पदीसह ।
अमंतमीवे च से मूखे जे याबजे तहाबिहा ॥ १० ॥

अस्त कंदस्त मगस्त समो मंगो पदीसह ।
अमंतमीवे च से कंदे जे याबजे तहाबिहा ॥ ११ ॥

अस्त सखस्त मगस्त समो मंगो पदीसह ।
अमंतमीवे च से सखे जे याबजे तहाबिहा ॥ १२ ॥

मीसे तथाए मगाए समो मंगो पदीसह ।
अमंतमीवा तथा सा च जे याबजे तहाबिहा ॥ १३ ॥

अस्त साळस्त मगस्त समो मंगो पदीसह ।
अमंतमीवे य से साळे जे याबजे तहाबिहा ॥ १४ ॥

अस्त पशाळस्त मगस्त समो मंगो पदीसह ।
अमंतमीवे पशाळे से जे याबजे तहाबिहा ॥ १५ ॥

જસ્સ પત્તસ્સ ભગ્ગસ્સ સમો ભગો પદીસઃ ।

अणंतजीवे उ से पत्ते जे यावन्ने तहाविहा ॥ १६ ॥

જસ્સ પુપ્ફસ્સ ભગ્ગસ્સ સમો મંગો પદીસઃ ।

अणंतजीवे उ से पुप्फे जे यावन्ने तहाविहा ॥ १७ ॥

જસ્સ ફલ્લસ્સ ભગ્ગસ્સ સમો મંગો પદીસઃ ।

अणंतजीवे फले उ से जे यावन्ने तहाविहा ॥ १८ ॥

જસ્સ બીયસ્સ ભગ્ગસ્સ સમો મંગો પદીસઃ ।

अणंतजीवे उ से बीए जे यावन्ने तहाविहा ॥ १९ ॥

10 Jassa Mūlassa bhaggassa samo bhango padīsaī
Aṇanta-jīvé u sé mūlé jé yāvanne tahāvīhā 10

11. Jassa Kāḍassa bhaggassa samo bhaṅgo padīsaī
Aṇanta-jīvé u sékāṇdé jé yāvanné tahāvīhā. 11.

12 Jassa Khandhassa bhaggassa samo bhaṅgo padīsaī
Aṇanta-jīvé u sé 'khandhé jé yāvanne tahāvīhā 12

13 Jisé Tayāe bhaggāe samo bhaṅgo padīsaī ।
Aṇanta-jīvā tayā sā u jé yāvanné tahāvīhā 13

14 Jassa Sālassa bhaggassa samo bhaṅgo padīsaī ।
Aṇanta-jīve ya sé sālé je yāvanné tahāvīhā 14

15 Jassa Pavālassa bhaggassa samo bhaṅgo padīsaī ।
Aṇanta-jīvé pavālé sé jé yāvanné tahāvīhā 15

16 Jassa pattassa bhaggassa samo bhaṅgo padīsaī ।
Aṇanta-jīvé u sé patté jéyāvanné tahāvīhā 16

17 Jassa pupphassa bhaggassa samo bhaṅgo padīsaī ।
Aṇanta-jīve u sé pupphé jé yāvandé tahāvīhā 17.

- 18 Jassa phalassa bhaggassa samo bhaṅgo padīsaḥ ।
 Apanta-jivē phalē u sē jē yāvaṇṇē taḥāvīhā 18.
- 19 Jassa bhyassa bhaggassa samo bhaṅgo padīsaḥ ।
 Apanta-jivē u sē bīe jē yāvaṇṇē taḥāvīhā 19

List of Thirty-two Anantakāvika Jivas

The following is the list of the thirty-two Ananta-kāvika Jivas chiefly met with in daily life in India, and specially forbidden by Jaina Scriptures, as being the source of destruction of infinite numbers of living animalcules

1 All varieties of bulbous roots

2. Vajra kanda, Kṛiṣṇa Kanda Padma-kanda.

3. Ratālu-kanda Sūraṇa-kanda.

4. लीली हसूर Līlī Haladar

(Green Turmeric)

5. लीलो कचुरो Līlo kacuro

6. लीलु आदु (Green Ginger)
 Līlu Ādu

7. गरमरवेण (गिरिकर्णिका) Gara
 Mara Vēla

8. लीलीमोष Līlī Moṭha

9. सतावरीषेस Satāvarī Vēla

10. अमृतवेस Amṛita Vēla

11. सुगरवल्ली Suara Vallī

12. थेगनीमात्री Thega ni bhājī

13. पल्लङ्कानीमात्री Pallanṅka-nī-bhājī

14. वट्ठुलानीमात्री Vatṭhulānī-
 bhājī

15. मूत्रो (पञ्चांग) Mālo Radhah
 (all the five parts)

16. गलो Gulo Gulenca

17. लसण Garlic

18. पिम्पड (ईपली) Onions

19. आलु (बटाटा) Potatoes, Ālu

20. गाजर (Carrot) Gaḥara

21. लुजीबीमात्री Luḥjībībhājī

22. लुजी (साजी) लुस

23. वण्णारेखो Vaṇṇa Kāreḥi

24. कुंवार Kunvāra

25. बिसाहीना रोप Mushrooms

26. All kṣalaya patras (newly
 grown leaf-buds)

27. लुजी मांढरो Undeveloped
 tamarind fruits)

28. Sprouts of Pulses

29. Kḥiludo

30. Kḥirasudo (Kharasāḥi)

31. थोर खोरमी आदि

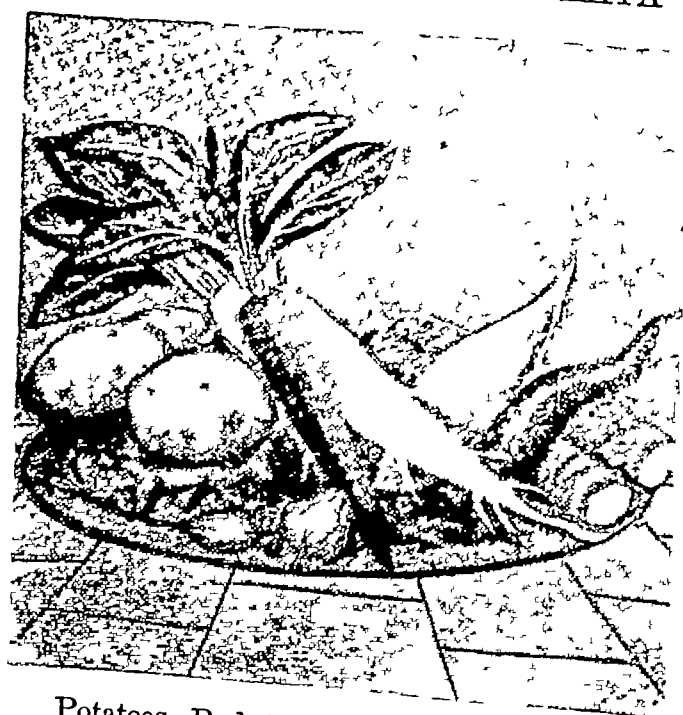
32. बुलाली (भोर काष्ठ)

Similar articles of foreign countries should be avoided

STHĀVARA EKENDRIYA JIVAS



SĀDHĀRANA VANASPATI KAYA



Potatoes, Radish, Carrot, Sweet Potatoe.



A Drop of Water
Under the Microscope
Reveals 38450 Mobile
living beings.

TWO-SENSED LIVING BEINGS

Earth-worms 2 Wood-worms.
3 Guinea-worm. 5 Mother of pearl.
6 Concha, 7 Candanaka 8 Cowrie



List of Twenty-two Abhaksya (Uneatable) Articles

1. Fruits of Banyan Trees
2. Fruits of Peepal Trees
3. पीपरन्ता फल (Pipernāphala Fruits of Piper trees
4. उम्बरन्ता फल (Umbaranāphala Fruits of Umbara trees
5. कीठिम्बडा (Kothimbada)
6. मदिरा (Madirā) Wine
7. मांस (Māṁsa) Flesh
8. माखण Mākhaṇa, Fresh Butter
9. मध Madha, Honey
10. हिम Hima, Snow, ice
11. विष Viṣa-Poison
12. करा Karā, Ice-balls
13. काचीमाटो Kāci Māṭi
14. काचुं मीठुं Kācu Mithun, Unbaked Salt
15. रात्रीभोजन Rātri bhojana, Taking of food, drink etc after Sunset
16. अनन्तकाय Ananta-Kāya
17. बहुबीज Bahu-bija, Fruits with numerous small seeds e.g. अंजिर Anjira Figs
18. बोल अथाणु Bola Athāṇun, Preserves of mangoes and other fruits not well-exposed to the heat of the Sun, each for a particular period of time
19. रींगणा Ringaṇā, Brinjals
20. अज्ञाण्या फलफूल (Ajānyā phala-phula) Unknown fruits and flowers
21. तुच्छफल (Tuccha phala) Low-quality fruits e.g. पिलु पिळु Bora घोर etc in which very little is eatable and a greater portion is fit to be thrown away
22. चलित रस (Calita Rasa), Substances whose वर्ण varṇa (colour) रस (gandha) smell, etc are changed e.g. If cooked food is kept for two days or more, the taste, colour, smell etc of that food, gets deteriorated and it becomes uneatable.

Pratyéka Vannaspati Kāyika Jivas

अथ प्रत्येकवनस्पतिकसमं शरीरे क केयु स्वानेषु सञ्जीया वत्यकटयमाह-
एव शरीरे एगो जीवो ज्येति तु ते य पचेया ।

कलपुष्पछल्लिङ्गदा, मूला पचाणि बीयाणि ॥ १३ ॥

13. Ega sariré égo jīvo jēśm tu té ya Patleyā ।
Phala-phulla-challī-kāṭhā mūlā pattāṇi bīyāṇi 13.

[एकस्मिन् शरीरे एको जीवो ज्येति तु ते य प्रत्येकाः ।
कलपुष्पे छल्लिङ्गाणानि मूलरूपमाणि बीमानि ॥ १३ ॥

13. Ekasmīn sariré éko jīvo jēśm tu té ca Pratyékaḥ ।
Phala-puṣpā-challī kēśāṇi mūlaka-patrāṇi bījāni 13.

Trans 13. Those which possess one jīva in one body (in the form) of fruit flower bark wood, root leaves, (or) seeds, are known as the Pratyéka or Individual (type) of Jivas. 13

व्याख्या—एकस्मिन् शरीरे, विभक्तिलापे, एको जीवो यासो वनस्पतीनां, माकृतन्वास्तुस्य वा प्रत्येकवनस्पतय इति सामान्यसङ्घर्ष । निश्चेष्ट सत्यं व्यनक्ति । यः ममुचये । तुरेयार्ये । यासो सप्तसु स्वानेषु पृथक् पृथक् जीवा भवन्ति, तानीमानि स्थानानि विभक्ति व्यन्यपात्सप्तम्योः स्थाने प्रथमा, तत्र कछेषु पुष्पेषु त्वयि, काष्ठे मूले पत्रेषु बीजेषु सर्वत्र जीवसत्तापादय क्रमः कलबीमयोः पञ्चानामन्तर्गतत्वमे-मुपदर्शितः यदुक्तचित्तयोरुत्तुपायिनो । तथा सप्तसु स्वानेषु एक जीवत्वमित्यर्थः । इह सूत्रकृता प्रत्येकवनस्पतीनां

Characteristics of Pratyéka Vannaspati Kāya Jiva

The following verses of Pannavopā Sutra describe the nature of characteristics of Pratyéka Vannaspati Kāya Jivas

अस्त मूलस्त मगस्त शरीरो मगो पदीसष्ट ।

परिचमीवे ष से मूले जे यावजे तदाविहा ॥ २० ॥

अस्त कंदस्त मगस्त शरीरो मगो पदीसष्ट ।

परिचमीवे ष से कंदे जे यावजे तदाविहा ॥ २१ ॥

नाममात्रमुपदर्शितं, विशेषो न कश्चिद् दर्शितः, तथापीह नाममात्रविभेदो दर्श्यते
 तद्यथारुक्खा १ गुच्छा २ गुम्मा ३ लया य ४ वल्ली य ५ पञ्चगा ६ चेव ।
 तिण ७ वणलय ८ हरिओ ९ सहि १० जलरुह ११ कुहणाय वोद्धन्वा ॥१॥
 इति द्वादशधा प्रत्येक वनस्पतिकायः । एषां विस्तरार्थः प्रज्ञापनादिभ्योऽवसेयः
 ग्रन्थ गौरवमयान्नात्र लिख्यत इति गाथास्तार्थः ॥ १३ ॥

जस्स खंधस्स भग्गस्स हीरो भंगो पदीसए ।
 परित्तजीवे उ से खधे जे यावन्ने तहाविहा ॥ २२ ॥
 जीसे तयाए भग्गाए हीरो भंगो पदीसए ।
 परित्तजीवा तया सा उ जे यावन्ने तहाविहा ॥ २३ ॥
 जस्स सालस्स भग्गस्स हीरो भंगो पदीसए ।
 परित्तजीवे उ से साले जे यावन्ने तहाविहा ॥ २४ ॥
 जस्स पवालस्स भग्गस्स हीरो भंगो पदीसए ।
 परित्तजीवे पवाले उ जे यावन्ने तहाविहा ॥ २५ ॥
 जस्स पत्तस्स भग्गस्स हीरो भंगो पदीसए ।
 परित्तजीवे उ से पत्ते जे यावन्ने तहाविहा ॥ २६ ॥
 जस्स पुप्फस्स भग्गस्स हीरो भंगो पदीसए ।
 परित्तजीवे उ से पुप्फे जे यावन्ने तहाविहा ॥ २७ ॥
 जस्स फलस्स भग्गस्स हीरो भंगो पदीसए ।
 परित्तजीवे फले से उ जे यावन्ने तहाविहा ॥ २८ ॥
 जस्स बीयस्स भग्गस्स हीरो भंगो पदीसए ।
 परित्तजीवे उ से बीए जे यावन्ने तहाविहा ॥ २९ ॥

20. Jassa mūlassa bhaggassa hīro bhaṅgo padisaé ।
 Paritta-Jivè u sé mūlé jé yāvanné tahāvihā, 20
21. Jassa kandassa bhaggassa hīro bhaṅgo padisaé ।
 Paritta-jive u sé kandé jé yāvanné tahāvihā, 21.
22. Jassa khandhassa bhaggassa hīro bhaṅgo padisaé ।
 Paritta-jivé u sé khandhé jé yāvanne tahāvihā 22

D C That vegetation (vanaspati) which bears one Jiva in one form, in absence of division, is commonly known as the Pratyeka or Individual type of vanaspati. Explaining the same in particular the author states that in case of such a type, there are individual jivas in seven different parts of the vegetation namely in (1) fruit (2) flower (3) bark (4) wood (5) root (6) leaf and (7) seed. There is one jiva in each part separately and at the same time there is one Common jiva for all the seven limbs together

Here, the author has referred to the Pratyeka type of Vanaspati alone, without giving any details. The detailed species of the Pratyeka Vanaspati Kāyika Jivas are 1 Vrikṣas (trees) 2 Guccas (groves) 3 Gulmas (shrubs) 4 Latā (Creepers) (5) Vallī (Tendrils-creepers) 6 Parvaga (Knotty vegetations) 7 Triṣa ṇa Grasses 8. Vana-latā, Wild creepers. 9 Haritā (Green vegetables) 10 Oushadhi (Corns) 11 Jalā-rahas (Water-plants) and 12. Kuhaṣas (Mushrooms etc growing without germination)

-
23. Jāś tayaś bhagyaś hīro bhāgo padmaś :
Paritā-jivā tayaś sū u jā yāvanāś tadhāvīhā 23
24. Jassa sāṁsa bhaggaśa hīro bhāgo padmaś :
Paritā-jivā u sē sāś jā yāvanāś tadhāvīhā 24
25. Jassa pavāsa bhaggaśa hīro bhāgo padmaś :
Paritā-jivā pavāś u jā yāvanāś tadhāvīhā 25
26. Jassa pattāsa bhaggaśa, hīro bhāgo padmaś :
Paritā-jivā u sē pattāś jā yāvanāś tadhāvīhā 26
27. Jassa pupphāsa bhaggaśa hīro bhāgo padmaś :
Paritā-jivā u sē pupphāś jā yāvanāś tadhāvīhā 27
28. Jassa phalāsa bhaggaśa hīro bhāgo padmaś :
Paritā-jivā phalāś sē u jā yāvanāś tadhāvīhā 28
29. Jassa bhyāsa bhaggaśa hīro bhāgo padmaś :
Paritā-jivā u sē bhyāś jā yāvanāś tadhāvīhā 29

Skusma Sthivara Jivas

The details regarding Sūksma Sthāvara Jivs are explained as follows.—

अथ सर्वैकेन्द्रियानाश्रित्य पृथ्व्यादयः पञ्चापि (कीदृशा ?) क क्व भवन्ति (इति) तद्विशेषं (च) दर्शयन्नाह—

पत्तेयतरं मुत्तुं, पंच वि पुढवाइणो सयललोए ।

सुहुमा हवन्ति नियमा, अंतमुहुत्ताउ अदिस्सा ॥ १४ ॥

- 14 Pattēya tarum muttum panca vi Puhavāino sayala-loé ।
Suhumā havanti niyamā, antamuntīau addissā. 14

[प्रत्येकतरं मुक्त्वा पञ्चापि पृथिव्यादयः सकललोके ।
सूक्ष्मा भवन्ति नियमादन्तर्मुहूर्तायुषोऽदृश्याः ॥ १४ ॥

- 14 Pratyéka-tarum muktivā pancāpi prthivyādayah sakala-loké ।
Sūksmā bhavanti niyamādantarmuhūrtāyuso adriśyāh 14.]

Trans 14. Leaving aside, the pratyéka (type of) Vanaspati, the five (varieties) such as Prithvi etc. pervade the whole of the Universe, in suksma (suble) form As a rule, they have an age-limit of an antarmuhūrta (a period of time) falling short of a *Muhurta), and they are invisible 14

व्याख्या—१४—प्रत्येकतरं मुक्त्वा प्रत्येकवनस्पतिं विहाय पृथ्व्यादयः पञ्चापि कायाः सूक्ष्मनामकर्मोदयात्सूक्ष्मैकेन्द्रियाः केवलीनां ज्ञानगोचराश्चर्म-चक्षुषां छन्नस्थानामदृश्याश्चर्मचक्षुर्ज्ञानगोचरा (तीतत्वात्) निरवकाशतया सर्वत्र चतुर्दशरज्जुप्रमाणे लोके भवन्ति । इह सूक्ष्मजीवानां विशेषः सूत्रकृताऽत्र आह स्वयमेवोक्तः । बादराणां तेषां तावदागमाद्दर्शयति । तथा चोक्तं *एगिंदिय पंचिंदिय, उड्डेय अहे अतिरियलोए य । विगलिंदिय जीवा पुण तिरियलोए मुण्णेयच्चा ॥१॥ पुढवी आउ वणस्सई, वारसकप्पेसु सत्तपुढवीसु ।

*A Muhurta=2 Ghadis or 77 Lavas or a time taken by 3773 respirations.

पुडबी ना सिद्धसिद्धा, तेन नरस्त्रिचत्तिरिच्छो ॥ २ ॥ घुरछोए बाबिमम्मे,
मच्छाई नत्ति जल्लयरा जीवा । गोबिस्स न हु बाबी बाबिमभावे जल्ल नत्ति
॥ ३ ॥ “ इति विशेष उक्तः । तथा सुप्रकृता सुस्माणां सर्वस्यापित्वं दर्शितं ।
अत्राह छिप्पः—मयो ? सर्वप्राञ्जनभुत समुत्पन्नबद्धिर्षं व्याप्य स्थितास्ते सुस्म
जीवास्सर्हि मनुष्यादीनां धावनमस्यनम्यनाञ्जनासमादिभिरुपपातो भविष्यति ।
एस्साह—न तेषां मनुष्यादिभिरुपपातः स्यादतिस्मत्त्वात्, सीस्सास्सङ्गारया
छिप्पमानेऽपि वज्रपातनाप्युपपातो न स्यात्, एवं बहस्यादिभ्योऽपि नोपपातः ।
अतो ये व्यापारैर्न विनश्यति ते सुस्माः इह तेषां कार्यान्तुपपागित्वाद् वादरैरेव
कार्यकारिता, ये वादरनामकमर्दयवशाभर्म्यचछुपां गोचराः स्युरिति । तथा
पुनः सुस्माणां सुसत्ति-स्थानमभिधायायुः स्वर्क्यं दर्शयति-नियमादन्तमुहृत्तायुषः ।
कोऽन्तमुहृत्तः ? नवसमयेभ्य उपरि समयोनं पटीद्वयं, आगमे मयसस्सुस्मायाः
पूयवत्त्वसंज्ञा, तदन्तमुहृत्तमायुरिति । वादराजामायुः पुरो वक्ष्यति ।

अयं मसङ्गात्तञ्जानां स्वावराणां संस्थानविशेषं दर्शयति । तथा (ब)
संग्रहिण्या—‘घुरा समा हुडिया सेसेत्ति बबनात्, सर्वावयवेप्यज्जसलं हुण्ढं
वत्संस्थानवन्तः । हुडत्वेऽपि विशेषं निर्दिशति पृथिव्यप्तेजोवायुरनस्पतीनां ।
तथा घागमे—‘पुडबाइयं किं सठानं पण्यत्ता ? गोयमा ? पुडबी ममूर
संठाणा पण्यत्ता, माउ यियुगबिंदु संठाणा पण्यत्ता, तेऊ मूर्कळावसंठाणा
पण्यत्ता, बाऊ पडागासंठाणा पण्यत्ता, वणस्सई वणासंठाणा पण्यत्ता, वेदिया

एनेमिहवा पवेमिहवाउर्ध्वं अथवा तिर्य्योन्धे च ।

विच्छेदितवर्तीनाः पुनरितरगतौके ज्ञानम्या ॥ १ ॥

पृथ्वी भागे वनस्पतयः इतरास्तु कान्येषु धातुषु पृथ्वीषु ।

पृथ्वी तत्त्वविशिष्टा तेनो वरपत्रे दिव्यलोके ॥ २ ॥

नुरलोके वनीमध्ये मय्यत्ता न जनिं अतवराजीवाः ।

त्रैविध्येषु मेव वायुः वायव्यवत् जलं जलि ॥ ३ ॥

सुतः जलचतुराक्षः हुण्डवत्कन्यः येषां (वज्रपैशः)

वेदिया वजरिदिया समुच्छिम पंचिदियतिरिया हुडसंठाणा पण्णात्ता, गन्ध-
वर्कतिया छव्विहसंठाणा, समुच्छिमामणूसा हुडसंठाणसंठिसा तथा कर्मम
न्यिकास्तु-संतुच्छिम तिरश्चामपि षट् षट् संस्थानानि वर्णयन्ति—“तथा
च तत्पाठः—‘वेउव्विया वि हुडसरीरा पडागासंठिया, पंचिदियतिरियनराणं
वेउव्विया अश्रुअताणं देवाणं उत्तरवेउव्विया वि नाणासंठाणसंठिया पण्णात्ता,
नारगाणं उत्तरवेउव्विया वि हुडसंठाणसंठिया चेव’” तथा सुराणां संस्थान-
भणनावसरे हीन्द्रियादीनामप्युक्तं तत्प्रसङ्गतो नाम सूत्रेडन्तर्णोधि तमिति
गाथार्थः ॥ १४ ॥

D C Leaving aside the Pratyēka type of Vanaspati, the remaning five varieties viz Prithvi āp, Tējas Vāyu, and Sādhāraṇa Vanaspati Kāyika Jivas are the sūksma (subtle, or the Invisible types of Jivas as they are not apprehended by the physical senses They pervade all the Fourteen Rajju Lokas (worlds).

1. The Bādara or Visibles jivas having one sense-organ, and five sense-organs reside in the, Urdhva Loka (Upper World) 2 Adhah Loka (Lower World) and 3 Tiryag Loka (middle World—Tirchā Loka or madhya Loka—a region of rational and irrational beings—measuring 1800 yijans Two-sensed, three-sensed and four-sensed beings are fit to be known to exist in Tirchā Loka, (middle World)

2 Prithvi āp, and Vanaspati (vegetation) are also to be found in the twelve heavenly regions as well as in the seven

१. पृथ्व्यादीनां भइन्त । किं संस्थान प्रज्ञप्तम् ? गौतम ! पृथ्वी मसुर संस्थाना प्रज्ञप्ता, धाप स्तिवु*विन्दुसंस्थाना प्रज्ञप्ता तेज*सचीकलापसंस्थान प्रज्ञप्त, वायु पताकासंस्थानः वनस्पति-
ननासंस्थान प्रज्ञप्त । द्वीन्द्रिय खिन्द्रियाश्चतुरिन्द्रिया समूर्छिमपञ्चेन्द्रियतिर्यञ्च हुडसंस्थाना.
प्रज्ञप्ता, गर्भव्यु*क्रान्ता षड्विभ्रसंस्थानाः, समूर्छिममनुध्या हुण्डसंस्थानस्थिता ।

२ वैक्रियाण्यपि हुण्डसरीराणि पताकासंस्थितानि । पञ्चेन्द्रियतिर्यग्गणराणा वैक्रियाणि अच्युतान्ताना
देवानामुत्तरवैक्रियाण्यपि नानासंस्थान संस्थितानि प्रज्ञप्तानि, नारकाणामुत्तरवैक्रियाण्यपि हुण्ड-
संस्थान संस्थितानि चेव ।

divisions of the Lower World known as Nāraka Bhūmis. Prishvi type of Jīvas pervades as far as the Siddha-āśā (The abode of Salvation). Tējas (fire) exists in Nara-kṣetra (regions of human and sub-human beings) in Tīrthā Loka (middle World).

3 In the heavenly regions wateranimals such as fish etc are not found in the vāpi (square well (चक्र)). In the *Graivēyaka heavenly regions there no wells and in the absence of wells there is no water

It may be argued against the principle holding the sūkṣma or invisible type of jīvas to be allpervading by asserting that such jīvas are likely to be injured by means of actions—such as running jumping sleeping eating, sitting etc—of human beings or similar (sub-human) creatures thus argument could certainly be refused by replying that the form of such jīvas is so exquisitely subtle that they could never injured by any action what so-ever of human beings and the like. These invisibles jīvas could neither be struck by the sharp blade of a sword nor by the blow of a thunder-bolt, nor even by fire etc.

Since they are not affected by any external actions, they are called subtle or invisible beings. These jīvas are employed in material use but the Bādhakas or visible beings are certainly employed in use because they are capable of being apprehended by means of sense-organs in terms of name action etc.

The age-limit of the Sūkṣma type of jīvas has been estimated as an antara-muhūrta i.e. as much as a period of time ranging between two and nine samayas as the lowest limit to 2 ghāṭikas less one samaya or 77 Lavas or a period of time taken by 3773 respirations as the highest limit. The number "nine



*Nava Graivēyakas are the three rows of three Virāṭas each of the Nine Graivēyaka gods situated above the twelve Heavenly Regions. They are called Graivēyaka because they are situated in The neck of the loka-purusa.

has very often been mentioned in Jaina Scriptures as "pritha-
katva" signifying any number between two and nine.

The samthāṇa (form, figure) of the five Sthāvaras has been mentioned in the "Samgrīhīṇī Grantha" as follows:-The form of a Prithvī-kāya jīva resembles that of a seed of Masūra corn, the form of an Ap-kāya jīva resembles that of a bubble of water; the form of a Tējas-kāya jīva resembles that of a bundle of needles; the form of a Vāyu-kāya jīva resembles that of a flag; Vanaspati-kāya jīvas have a large variety of forms. Two-sensed, three-sensed and four-sensed jīvas, as well as, Sammurchima pañcēndriya tiryāṇca jīvas (five-sensed brutes born without the union of parents) have ugly and multi-formed bodies. Those who are born from an embryo, have all the six forms Sammurchima manusyāḥ (human beings born without the union of parents) have huṇḍa samsthāna (ugly and irregular forms)

The writers on "Karma-Granthas" mention all the six forms for Sammurchima tiryāṇcas (brutes born without the union of parents) According to them, even Vaikriya bodies have ugly forms and have fan-like figures The Vaikriya forms of five-sensed sub-human and human beings and the uttara-vaikriya forms of Vaimānika gods are mentioned to be of various forms The uttara-vaikriya forms of hellish beings, have ugly and irregular shapes

The Samthāṇa (samsthāna) or forms or figures of objects are of the following six kinds viz (1) Parimandala, resembling a bangle or a wheel (2) Vātta, resembling a ball or a sweet-meat ball (3) Tamsa (tryamsa) triangular-resembling the fruit Śinghād सिङ्घोद (4) Samacaturasra-a square (5) Āyata-a figure that has length more than its breadth resembling a stick-and (6) Huṇḍa samsthāna-An ugly-multi-formed figure. Irregular and ugly

- (1) O (2)  (3) Δ (4)  (5) ‡ and (6) Huṇḍa-Irregular ugly

Referring to the characteristics of Trasa (Moving) Living beings the author then, proceeds to enumerate Bi-organed or Two-sensed living beings —

Two-sensed Living Beings.

इत्युक्तः स्वावराणां विशेषः मकमादयः प्रसानां मोक्ष्यते, पूर्वं वाक्द्वीन्द्रिय-
विशेषं मकटयभाह—

संस्तकमह्यमंढोन्नम्लोयचंदमगमसससहगार्ह ।

मेहरकिमिपूयरगा मेहदिय माहवाहार्ह ॥ १५ ॥

- 15 Śākhā kavddaya gaṇḍola jāloya candapaga alasa lahaḡāḥ ।
Mehari kīmi pūyragā Bēndiya mālvahāḥ 15.

[अहः कपर्दको गण्डोलो जलौकाचन्दनकासससहकादयः ।

मेहरकः कुमयः पूवरका द्वीन्द्रिया मावुषारिकादयः ॥ १५ ॥

15 Śākhāḥ kapardako gaṇḍolo jalaukācandanaka alasa
lahakādayaḥ Mēharkah kīmayah pūtarakā dvīndriyā
mātrivāhikādayaḥ 15]

Trans 15 Śākhā (conch) Kapardaka (cowrie) gaṇḍolo
(a kind of worm) Jalaukā (leeches) candanaka (a variety of two-
sensed beings (मक कोडा); alasa (snake like earth worms that
originate in the beginning of rainy season मूलाग मकसोया) lahaka
(saliva-insects छालिया), Mēharkah (timber-worms) kīmayah
(intestinal worms) pūtarakā (small red water-insects with black
mouths (पोर) mātrivāhikā (white ants or other insects living
in timber-wood (खेह) etc are dvīndriya or two-sensed living
beings 15.

According to Pannavānā Sūtra, the two-sensed living beings
are.—1 Pulākīniyā (thread-worms) 2 Kukṣi Kīrtyā (worms
generated in the belly) (3) Gaṇḍo-laka (Tape-worms (गिनीम)
(4) Golomā (two sensed beings found in cow-dung (5)
Saumāḡala वीरग a kind of two sensed beings (6) Vapasmukha

व्यख्या-शङ्खः प्रतीतः, कपर्दीको बराटः, गण्डोलका उदरान्तर्वृहत्
 कृमयः जलौकसः प्रतीताः, चन्दनका जलचरजीव विशेषः। ते तु समयभाषया
 अक्षत्वेन प्रतीताः, अलसा भूनागाः ये अश्लेषास्थे भानौ जलदृष्टौ सत्यां
 समुत्पद्यन्ते, लहको जीवविशेषो विषयप्रसिद्धः। आदिशब्दाच्छ्रुतादयो ग्राह्याः।
 महेरकः काष्ठकीटविशेषः। कृमय उदरान्तर्वर्तिनो हर्षा (अर्शा) मूलमपान-
 कण्डुकराः स्त्रीयोन्यन्तर्गता वा। पूतरा जलान्तर्वर्तिनो रक्तवर्णाः कृष्णमुखाः।

वसीमुख two-sensed beings (7) Sucimukhā सुचिमुख A two-sensed
 being with a needle-shaped mouth (8) Gojalaukā गोजलौका A
 two-sensed being styled Gojaloka (9) Jalaukā जलौका Leeches
 (जलौ) (10) Jālayus a kind of two-sensed living being. (11) Sankha
 (conch) (12) Sankhanaka शङ्खनक Small conches (सङ्खला)
 (13) Ghullā घुल्ला Two-sensed concha-like beings (14) Khullā
 खुल्ला Conch-like living beings (15) Gulayā (16) Khandha (a
 two-sensed living being (17) Varāta (Cowrie-a two
 sensed being). (18) Sauktika सौक्तिक Mother-of pearl (19) Mau-
 ktika मौक्तिक Pearls (20) Kalluya. (21) Ekata āvarta एकतधावर्त. (22)
 Dvidhāāvarta द्विधाभावर्त A kind of two-sensed beings. (23) Nandi-
 yāvarta. (24) Śambuka शङ्खुक A kind of Concha (25) Mātrivāha
 मज्जवाह (White ants or other wood-worms (उघेह). (26) Śukti-sam-
 puta (27, Śukti-samputa (a pair of mother-of-pearls) (28) Can-
 danaka चन्दनक A kind of cowries kept as Sthāpanācāryas by Jaina
 Sādhus (अक्ष कोठा) (29) Samudra-likṣā समुद्रलिङ्गा A kind of two-sensed
 beings produced in seas

Besides these, the worms and insects produced in dead
 bodies are two-sensed All these creatures are sammurchima
 (born without the union of parents), and because they are sam-
 murchima, they have neuter inclinations They are Paryāpta
 (fully developed) and a-paryāpta (in-completely developed)

The two-sensed beings belong to the Trassa Jāti (type) of
 living beings. There are numerous Jāti-kulas (families of similar
 type) such as Kṛimī-Jāti kula कृमिजातिकुल (family of worm type)
 Kīṭa jāti-kula कीटजातिकुल (family of insect type) Vṛścika Jātikula

मातृवाहिका पुनरप्येष मसिदा बुद्धेऽस्तीति । आदिग्रहणादीभिरादयोऽनुक्ता
अपि शीन्द्रिया प्राणा । समत्वाच्छत्रोमइमयाद् द्वीन्द्रियपदे चिमक्तिलोप,
अथवा कर्मधारयो वा । तपहोभ्यप्रापि आदि सम्यग्रहणेन मळमा स्पन्ना
(ब) मेदमिस्तत्वेन हया इति गायान् ॥ १५ ॥

D C Candolakas belong to the large type of worms found in the intestines. Candanka is a kind of sea-product resembling conch-shells obtainable from Arabian Sea, largely used by Jaina Sādhus as Sūhāpanācārya (symbolic representations of Ācāryas) while performing their daily religious ceremonies.

By the word 'adp' conch-shells etc should be understood. Krimis are also intestinal worms found in case of diseases like piles, fistula etc. They are also existing in female generative organs. Pitaras are water-germs of red colour with black mouths. Mātrivāhika is popularly in Gujarāt as "Cāḍola"

Other insects such as līka (एक) etc found on earth as well as, in water should also be included in the list of two-sensed creatures

Three-sensed Living Beings

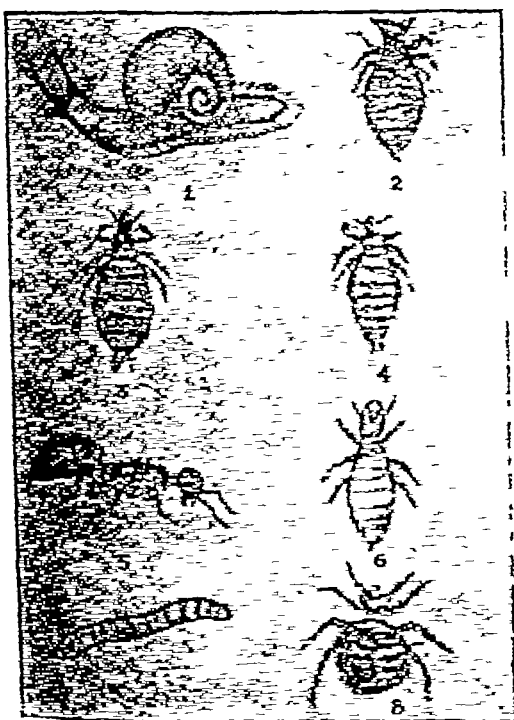
The following are some of the names of three-creatures-

इति शीन्द्रियभीषविशेषानुक्त्वा कर्षिषिशीन्द्रियजीवनामानि गाथाद्वयेनाह-

मोयो यङ्गज्ज्वा, पिपीळि वरेहिया य यकोडा ।

इक्षिय धयमिह्रीना सावमोकीहमाईभो ॥ १६ ॥

एषिज्ज्वाहिक (family of scorpion type) etc produced from cow-dung Yoni (योनि) is the place of origin. The above-named families of worms, insects scorpions etc of a particular kind are produced from one yoni (place of origin) i.e. cow-dung. The seven lakh crore families of two-sensed beings are produced from various yonis (sources of origin)

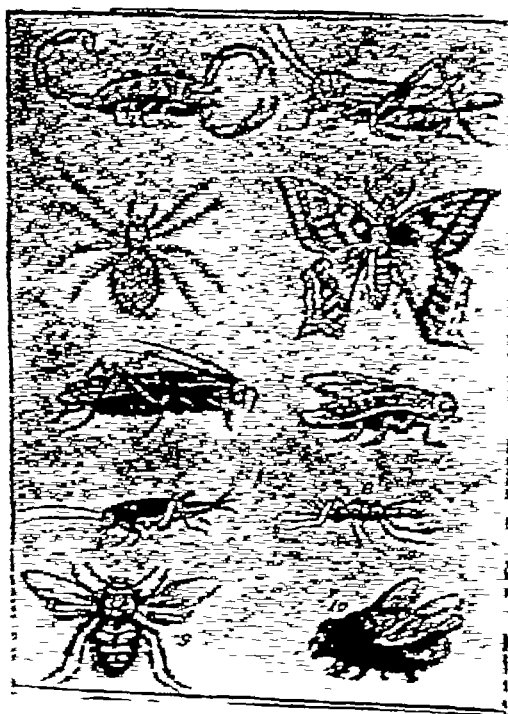


THREE-SENSED LIVING BEINGS

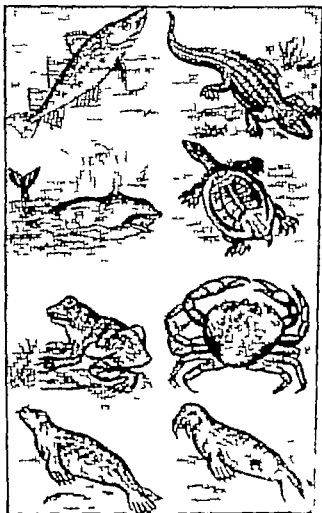
1 Snail 2 Cow-bug 3 Louse, (Black)
4 Louse (white) 5 Black Ant 6 Ant
7 Moth 8 Bug.

FOUR SENSED LEVING BEINGS

1 Scorpion 2 Locust 3 Grass hopper
4 Butterfly 5 Honey Bee 6 Fly
7 Gnat 8 Mosquitto 9 wash



FIVE-SENSED AQUATIC LEIVING BEINGS



1 Fish 2 Alligator 3 Whale 4 Crab 5 Frog 6 Tortoise
7 Susumira 8 Sea-Monster

गदहयचोरकीडा गोमयकीडा य धन्नकीडा य ।

कुथुमु(गो) वालिय इलिया, तेइंदिय इंदगोवाई ॥ १७ ॥

16 Gomī mankuna Jāā pipīli uddēhiyā ya makkodā ।
Iliya ghayamillio sāvaya go-kīda Jāā 16

17 Gaddhahaya Cora-kīdā gomayakīdā ya dhanna-kīdā ya ।
Kanthugu (go) vāliya iliyā, Téndiya inda-govāi 17

[गुल्मो मत्कूण-यूके पिपील्यपदेहिका च मत्कोटका ।

ईलिका धृतेलिकाः सावा गोकीटकजातयः ॥ १६ ॥

गर्दभक चौरकीटा गोमयकीटाश्च धान्यकीटाश्च ।

कुन्थुगोपालिका इलिका त्रीन्द्रिया इन्द्रगोपादयः ॥ १७ ॥

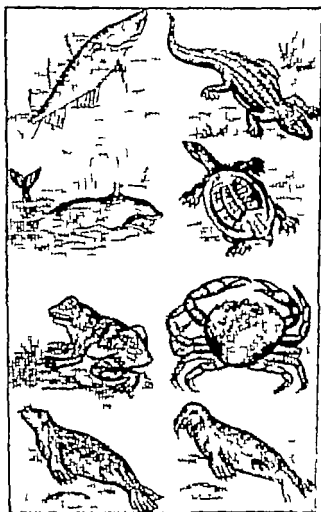
16 Gulmo matkuna-yuké p pilyupadēhikā ca matkolakāh ।
Ilikā ghritelikāh sāvā go-kītaka Jālayah 16

17 Garadbhaka Caura-kītā gomayakītaśca dhānya-kītaśca ।
Kunthu-r-gopālikā ilikā trīndriyā indra-gopādayah 17]

Trans 16-17. Gummi (centipede कानसजुरो), matkuna (bed-bug); yukā (louse), pipīli (ant), uddēhiyā (upadēhiyā) white ant, makkodā (black ant) ilikā इलिका A worm found in rice and other grains (रयल), ghritēhikā (an insect found in clarified butter, sāvaya (crab-louse met with in axilla and on hairs of pudenda (सावा), go-kīda-jāā different kinds of go-kītaka (an insect found on ears of cows), the gardabhaka susect, germs (found) in foeces

According to Pannavaṇā Sūtra, the trīndriya or three-sensed living beings are —(1) Ovayiyā (aupayika) A three-sensed living being (2) Rohiṇiya (3) Kunthu कुन्थु A three sensed being (क यवो) (4) Pipīlikā (ant) (5) Uddamsagā उद्दमसग Stinging Insect (दाय) (6) Uddēhikā moth (उद्देह) (7) Utkala (8) Utpāta (a three-sensed living being) (9) Utpātaka (10) Taṇāhāra तणाहार An insect living on grass (वासनोकीडो) (11) Kaślāhāra काशहार A wood eating worm (12) Māluka (13) Patrāhāraka पत्राहारक A worm living on leaves (14) Taṇabenṭiya (15) Patibenṭiya (16) Puspabenṭhā (17) Phala-

FIVE-SENSED AQUATIC LIVING BEINGS



- 1 Fish 2 Alligator 3 Whale 4 Crab 5 Frog 6 Tortoise
7 Susumära 8 Sea-Monster

णोत्पन्नाः । धान्यकीटा घुणत्वेन प्रसिद्धाः । चकाराद्यातेरिकाद्योऽपि मन्त्रव्याः ।
 कुन्युः प्रतोतः । गुवाली जीवविशेषः । ईलिका लघ्वाः । इन्द्रगोपा ये आपादे
 प्रथमवृष्टौ जीवा उत्पद्यन्ते, द्रष्टुः शिरोधृता ये वामनहर्तारो लोके मामलात्वेन
 प्रतीताः इति त्रीन्द्रियाः नामत केऽप्युक्ताः । इहापि विभक्तिलोपन्नत्वा
 दिति गाथाद्वयार्थः ॥ १६-१७ ॥

D C 16-17 Under the category of pipilika, yukā etc, other small and big germs of the same kind, should be included Ilikās are produced in corn, as well as, in sweet things such, sugar, jaggery etc Gritelikas are commonly known as 'ghimels' and are found in rotten ghee The sāvā insects are produced at hair roots and are considered inauspicious Clo kītas are the various insects that are produced on different limbs like ear, axilla, etc of various animals Indra-gopas are the small insects of red colour which are produced in earth in the beginning of the rainy season, and as they are seen without heads, they are popularly known as "māmalā". These are some of names of tri-indriya or three-sensed living creatures

Four-sensed Living Beings

अथ केषाञ्चिच्चतुरिन्द्रियाणां नामतो (मानि) गाथया दर्शयन्नाह—

चतुरिन्द्रिया य विच्छृ द्दिकुण भमरा य भमरिया तिङ्गा ।

मक्खी डंसा मसगा, कंसारिय कविलडोला य ॥ १८ ॥

Caurindiyā ya vicchū dhinkuṇa bhamarā ya bhamariyā tiddā ।

Macchiya damsā masaga kamsārī kavila-dolā । 18

Caturindriyāsca vṛściko dhinkuṇā bhamarāśca bhramarikāstiddāh ।

Maksikā damsā masalāh kamsārikā kapiladolādayah] 18

Trans 18 Scorpion, cattle-bugs, drones, bees, locusts, flies, gnats, mosquitoes, moth, spiders, grass-hoppers etc are four-sensed creatures.

व्याख्या-चतुर्भिरिन्द्रियैरुपलक्षिताश्चतुरिन्द्रियाः इति पदं सर्वपदेषु

and cowdung insects (found) in food grains (घनेद) the subtle Kunthu insect (कथदी) gopālikā insects insect (found) in rice and similar corn-grains and Indragopa insects a kind of insects of red-colour springing up in early monsoon etc are three-sensed living beings. (16 17)

म्यास्या-गोमीसी गुळिगाः कर्मशृगाक्षी । बसुक्य यूके मसिर्दं
वपस्मसाक्षिस्ता अपि । पिपीलिकाः कीटिकाः । आसां जातिग्रहणादन्या अपि
जातिविशेषेण मनुवृद्धभावेन ग्राह्याः । उपदेष्टिका वास्मीक्य । चः समुन्वये ।
मत्कोटकाः प्रतीताः । इल्लिकाः भान्वाधिपूत्समाः । “अयमिल्लिचि पृथेष्ठिका
माकुवत्वात्मकाराममः । “साश्चेति-ओकमापाया सायाः ते मनुज्यानामदु
भोदयतः प्राग्माषिकि कष्ट शरीरकेशपूत्यन्ते । तथा मोकीटकाः प्रतीता एव ।
जातिग्रहणेन सर्वतिरम्या कर्माद्यप्यपेक्षमात्रं जम्बुकबिम्बदादयो ग्राह्याः ।
तथा गर्दमका ओक विदिताः । चौरकोटा भीमविशेषाः । गोमयकीटाश्च

bentriyā. (18) Bija bentriyā (19) Tēsurapamirijyā. (20) Tēosaminijyā
(21) Kappāsatthiminijyā कप्पसत्तिमिनिज An insect found in cotton-
seed (22) Hīlīyā (23) Ihīlīyā (24) Ihingira (25) Kingirida (26)
Bādhuṣyā (27) Lahuyā (28) Subhaga (29) Sovatthiya (svastika)
(30) Suyabentā (srutavriṇtā) (31) Indra-kāyika इन्द्रकयिक A three
sensed insect of red-colour (32) Indra gopa इन्द्रगोप an insect of
red colour springing up in monsoon (32) Urutumbagā (33)
Kucchala-vāhaga (34) yūka (louse) (35) Hālahala (36) Pīṭuka पिटुक
A three-sensed being (पिषक) (37) Śata-pādaka शतपाद A centipede.
(38) Gomhi गोमी A centipede (गमिहरी) (39) Hasthāunda हस्तिहोण
A three-sensed being having a trunk like an elephant, and other
insects, worms etc of a similar type are tri-indriya or three-
sensed living beings. They are all sampmūrchina (born without
the union of parents) and they are napuṣka (of neuter inclina-
tion.) They are paryāpta (fully developed) and a paryāpta (un-
developed)

तद्वै चरणाः स्युः । पञ्चेन्द्रियाणां तु द्वौ चत्वारोऽष्टौ वा, अथवा सर्व-
 तस्यादीकामिव न तु नियमः । अथवा मूर्ध्ने मुखस्य उभयोः पार्श्वयोर्वा
 शूलौ स्वातां येषां ते त्रीन्द्रियाः । तथा पुनर्मूर्ध्ने येषां चालाः सहस्रयवद्व-
 वन्ति ते चतुरिन्द्रियाः । इत्युक्तो द्वीन्द्रियादीनामुपलक्षणोपाय इति गार्थः
 ॥ १८ ॥

D C 18 Dhinkuṇa is a kind of bug found on bodies of
 cattle Bhramara and bhramarikās are of various colours and
 shapes Tiddas (locusts) include butterflies also Maksikā includes
 madhu-maksikā (honey bees) Damsās (gnats) are seen in marshy
 places in monsoon, mosquitoes are similar to gnats but they
 are produced in all seasons Bhaṇakuttikā should also be
 included in that class

Ekāndriya living beings have got only one sense-organ viz
 that of touch Dvīndriyas are said to possess two sense-organs
 viz those of touch and taste Tri-indriyas have got three
 sense-organs viz those of touch, taste, and smell Catur-indriyas
 possess the senses of sight in addition to three mentioned above-
 viz those of touch, taste, smell, and sight. Pañcāndriya Jivas
 have all the five sense-organs viz those of touch, taste, smell,
 sight, and hearing.

These creatures can be identified in another way also—
 Mostly two-sensed creatures have no feet; three-sensed creatures
 possess four to six or more feet as in the case of the centipede;
 four-sensed creatures have got six or eight feet, five-sensed

found in water (36) Priyaṅgala प्रियङ्गल (37) Kaṇaga कणग (38)
 (38) Gomaya-kidā-गोमयकीडा Insects found in foeces, dung, and
 several other varieties They are sammurcchima (produced
 without union of parents) and napumsaka (neutral) They are paryā-
 ptā (fully developed) and a-paryāptā (not completely developed)

संध्यते । ततो हृदिक मसीतः । हिङ्गुणो जीवविशेषः । अमरा अमरिका
 च, यणविकारादिविषममेदवचया पदप्रययर्जनं । तिङ्गा - अमरा तदप्रस्था-
 त्वतद्वाद्धीऽपि योया । “मन्त्री सि” मसिका उपलक्षणा मधुमसिकादयोऽपि ।
 देहाः सिन्धुविषयप्रसिद्धाः प्राङ्मुद्रवा । मसकास्तु वृक्षाकारवन्त सर्पवृत्ता
 बिनय । येषां गह्वराद्गणकुत्तिकादयो प्राप्ता । कमारिका विष्यासैव कविष
 ङाञ्च सि कपिको जीवविशेषः । कस्मिन्विषये टिटण इति प्रसिद्धः । इत्यादय
 अतुरिन्द्रिया अनेके ज्ञेयाः । इह येषां नामोक्त पर सम्पत्तया नोपलभ्यन्ते ते
 तताविषयमापाविशपैरप्रसिद्धत्वात्, परं त्विन्द्रियविशेषैरेकेन्द्रियादयो मन्त
 व्याः । तथैकेन स्पर्शनप्रज्ञेनेन्द्रियेणोपलभिता एकेन्द्रियाः । एवं स्पर्शन
 रसनाभ्यां द्वीन्द्रियाः । तथा स्पर्शनरसनध्यानेस्त्रीन्द्रियाः । पूर्वोक्ते सप्त
 मिरिन्द्रियैश्चतुरिन्द्रियाः । एते सप्तोभैरिन्द्रियैः पञ्चेन्द्रिया । एवमिन्द्रिय
 विभागैरेकेन्द्रियादय उपलक्षणीयाः । अथान्यदपि स्वरूपं किञ्चिद्वच्यते,
 यथा-प्रायशो द्वीन्द्रियाणां चरणा न भवन्ति । त्रीन्द्रियाणां चतुर्भ्यश्चरणेभ्य
 उपरि पद्म चक्षुषो वा चरणा भवन्ति कर्षज्जगामीव । चतुरिन्द्रियाणां तु

According to Pannavaṅśa Sūtra, the Cauriudhya Jīvaś
 (four sensed living beings) are of numerous varieties—They are
 (1) Andhiya अंधिः A living beings with four sense organs (2)
 Patliya पतिलः (3) Macchiya मच्छिका Mākṣikā मक्षिका A fly (मच्छी) (4)
 Maṣaka मसकः A mosquito (5) Kila कीलः A worm (कीरो) (6) Patangya
 पतंगः A butterfly (7) Dhahkupa दहकः Cattle-bug (बहकः) (8) Kukkaḍa
 कुक्कडः (9) Kukkuha कुक्कुरः (10) Nandāvarā नन्दारः (11) Singrāda सिंगिरः
 (12) Kṛiṣṇa patra कृष्णपत्रः (13) Nilapatra नीलपत्रः (14) Lohitapatra
 लोहितपत्रः (15) Haldrapatra हलद्रपत्रः (16) Śuklapatra सुक्लपत्रः (17) Citrapakṣa
 चित्रपक्षः (18) Victrapakṣa विचित्रपक्षः (19) Ohaṇjali ओहंजलि (20)
 Jalakārīn जलकरिन् (21) Gambhīra गभीरा (22) Nīṭya नीट्या (23)
 Acchiroda अचिरोदः (24) Acchivēdha अचिवेधः (25) Sārāṅga सारंगः
 (26) Nēra नेरः (27) Dola दोलः (28) Bhīrmara भ्रमरः Drone (29)
 Jharī जीहरी (30) Jarulā जरूलः (31) Tola तोलः (32) Vinchuya विचुयः
 Scorpion (33) Patla-vicchuya पतलविचुयः (34) Chāsa-vicchuya चासविचुयः
 Scorpion produced in dung (35) Jala-vicchuya जलविचुयः Scorpions

ताष्टौ चरणाः स्युः । पञ्चेन्द्रियाणां तु द्वौ चत्वारोऽष्टौ वा, अथवा सर्व-
मत्स्यादीनामिव न तु नियमः । अथवा मूर्ध्नी मुखस्य उभयोः पार्श्वयोर्वा
बालौ स्वातां येषां ते त्रीन्द्रियाः । तथा पुनर्मूर्ध्नी येषां बालाः रद्ध्यवद्-
वन्ति ते चतुरिन्द्रियाः । इत्युक्तौ द्वीन्द्रियादीनामुपलक्षणोपाय इति गाथार्थः
॥ १८ ॥

D C 18 Dhinkuna is a kind of bug found on bodies of
cattle Bhramara and bhramarikās are of various colours and
shapes Tiddas (locusts) include butterflies also Maksikā includes
madhu-maksikā (honey bees) Damśas (gnats) are seen in marshy
places in monsoon, mosquitoes are similar to gnats but they
are produced in all seasons Bhanakuttikā should also be
included in that class.

Ekāndriya living beings have got only one sense-organ viz
that of touch Dvīndriyas are said to possess two sense-organs
viz those of touch and taste Tri-indriyas have got three
sense-organs viz those of touch, taste, and smell Catur-indriyas
possess the senses of sight in addition to three mentioned above-
viz those of touch, taste, smell, and sight. Pañcāndriya Jīvas
have all the five sense-organs viz those of touch, taste, smell,
sight, and hearing.

These creatures can be identified in another way also:—
Mostly two-sensed creatures have no feet; three-sensed creatures
possess four to six or more feet as in the case of the centipede;
four-sensed creatures have got six or eight feet, five-sensed

found in water (36) Priyaṅgala प्रियङ्गल (37) Kaṇaga कणग (38)
(38) Gomaya-kidā-गोमयकीडा Insects found in foeces, dung, and
several other varieties They are sammurcchima (produced
without union of parents) and napumsaka (neutral) They are parvā-
ptā (fully developed) and a-parvāptā (not completely developed)

living beings have two four or eight feet There is on such prescribed rule in case of some creatures like serpents fish etc.

There is a third way of distinction also:—Three sensed creatures are distinguished by two hairs on the two sides of the face while four-sensed-creatures are identified by clusters of hair in the shape of horns right on the head

Classifications of Pañcēndriya Jīvas

पञ्चिन्द्रिया य चतुर्हा नारयण तिरिया-मनुस्स देवा य ।

मेरुया सप्तविहा नायव्या पुढवी मेएण ॥ १० ॥

Pañcindriyā ya cauḥā nāraya tīriyāmanussa-dēva ya ।

Nēriyā sattaviḥā nāyavyā puḍhavi bhēḍaṇ 19

[पञ्चेन्द्रियाय चतुर्भा नारकास्तिर्यञ्चो मनुष्या देवाय ।

नैरयिका सप्तविधा ज्ञायव्याः पृथ्वीमेदेन ॥ १९ ॥

Pañcēndriyāyca Caturdhā narakāstīryaṇco manusyā dēvasca ।

Nairayikāh saptavidhā [nāṭavyāh prithvī-bhēdēna] 19

Trans—19 And the Pañcēndriyā (the five-sensed living beings are four-fold viz 1 Narakas (Infernal beings) 2 Tīryaṇcas (lower animals) 3 Manusyas (human beings) and 4 Devas (gods). Out of these the Narakas (Infernal beings) must be understood to be of seven varieties in accordance with the kinds of the different prithvis (earths). 19

ध्याख्या स्पर्शनरसनघ्राणचक्षुः श्रोत्रसंज्ञनानीन्द्रियानि पञ्च येषां ते पञ्चन्द्रियाः । ते चतुर्विधा नारकतिर्यङ्मनुष्यदेवभेदे । तत्र नारकाः रत्नममादिपृथ्वी भेदेन सप्तधा ।—तद्यथा—“कै गै ई” इत्येदे नराणाम्भेदा-तिर्यञ्चोऽपि योग्यतामतिश्रमेण कायस्याकारयन्तीति नरका सीमन्तकादयस्तेषु सन्ना नारकाः । एते नारकाः क्व भवन्ति तद्विषयं दर्शयति । यथा रत्नममादिषु पृथ्वीषु । तत्र रत्नानि बज्रादीनि, ममाश्चोऽयं रूपवाची

वायुलयनाच्ची वा, ततो रत्नानि प्रभा स्वरूप स्वभावो रत्नानां प्रभा
 बाहुल्यं यस्या सा रत्नप्रभा रत्नबहुला इत्यर्थः । तद्वहुल्यं च
 खरकाण्डगतप्रथमरत्नकाडापेक्षं तथाप्य (ह्य) स्यां षोडशयोजनानां सहस्रा
 (णि) प्रथमं खरकाण्डं, चतुरशीतिर्द्वितीयं पङ्कवहुलकाण्डं, अशीतिस्तृतीयं
 जलबहुलकाण्डमिति । शेषास्तु पृथिव्यः सर्वा अपि पृथ्वीस्वरूपा । केवलं
 शर्कराप्रभा शर्कराबहुला इत्यादि नामानुसारतोऽन्वर्था भावनीयाः ।
 यावत्तमस्तमसः प्रकृष्टतमस तमतमसो वाऽत्यन्ततमस प्रभा बाहुल्यं यस्या
 सा तमस्तमः प्रभा तमतमः प्रभा वेति ।—उक्तं च—तत्थ सहस्सा सोलस,
 खरकंडं पक्कवहुलकंडं तु । चुलसीइ सहस्साई असीइ जलबहुलकंडं तु ॥ १ ॥
 एवं असीइ लक्खा खरकंडाई हि धम्मपुढवीए । सेसा पुढविरूवा पुढवीओ
 हुति बाहुल्ला ॥ २ ॥” ततो रत्नप्रभा १ शर्कराप्रभा २ बालुकाप्रभा ३
 पङ्कप्रभा ४ धूमप्रभा ५ तमः प्रभा ६ तमस्तमः प्रभा ७ । आसां पृथ्वी-
 नामेवं नामानि । तथा चासां निरन्वया नामसंज्ञा प्रोच्यन्ते—“धम्मा १
 वंसा २ सेला ३ अंजण ४ रिट्ठा ५ मघा य ६ माघवई ७ । नामेहि पुढवीओ,
 छत्ताई छत्तसंठाणा ॥ १ ॥ सुगमैव । नवरं सप्तापि पृथिव्यः समुदिताश्चत्र-
 यतिक्रम्य छत्रं तत्संस्थापनाः । यथा सुपरिच्छत्रं लघु, तस्याधो महत् ततोऽपि
 अधो महत्तरं, एवमेवाधोऽधो महाविस्ताराः । अथासां पिण्डबाहुलयान्तरादि
 वक्तव्यता प्रज्ञापनादिशास्त्रेभ्योऽवसेया । पुनरेतासु नारकाणां गतिस्थिति
 अवगाहना (वेदना)—दि प्रस्तुतमपि ग्रन्थकृता नोक्त, मयाऽपि ग्रन्थगौरवमया-
 न्नात्रलिख्यते । इत्युक्तो नारकपदस्यार्थः ॥ १९ ॥

D C The five-sensed living beings are characterised by the five sense-organs viz that of (1) Touch, (2) Taste, (3) Smell, (4) Sight, and (5) Hearing They are four-fold —

1 Nāraka (Infernal) 2. Tiryanka (lower animals) 3 Manusya (human beings) and 4 Dévas (celestial beings)

The infernal beings are seven-fold — The earths, also being seven, thus—(1) Ratnaprabhā (2) Śarkarāprabhā (3) Vāluka-prabhā

(4) Pāṇka prabhā (5) Dhūma-prabhā (6) Tamaṇ-prabhā and (7) Tamastamaṇ-prabhā—where the term Prabhā has the sense of "Form" (rūpa) or abundance (bahulata). Others give the following names viz (1) Dharmā (2) Varisā (3) Sēlā (4) Anjanā (5) Rūpā (6) Maghā and (7) Māghavā.

These earths have spread downwards and have become more and more expansive in their respective course, the last i.e. the Tamastamah-prabhā being the most expansive

Those that give forms to naras or human beings and to lower animals according to propriety are called the narakas, the first of which is Simantaka. Similarly Narakas are those that spring from these Narakas (19)

[We are Manuṣya (human beings) Cows, buffaloes horses, donkeys etc. are tiryancas (lower animals) Parrots, crows sparrows etc. are khécara jīvas (animals flying in the sky). Alligators, fishes, crabs etc. are jāla-cara (animals living in water-aquatic animals). They are all called Pañcéndriya Tiryanca jīvas

The place of residence for all varieties of living beings, is called *Vilva* विश्व The Universe. In Jain Hagiology it is technically called *Loka* (लोक) or *Cauda Rajju* Cauda Loka (चौदराज्जुलोक) It is also called *Cauda Raja loka* (चौदराज लोक) Beyond that, the space is called *A-loka* (अलोक).

Regions of enjoyment of celestial happiness for human beings and for lower animals as a reward for their good are called Déva deeds-loka (heavens). There are twelve Déva lokas.

Rajju is a measure of length. According to that measurement, the Universe is fourteen rajjus in length and hence it is called *Chaturdasha Rajju Loka*.

Regions suitable for inflicting agonising pains and mutilations of various parts of their bodies for human beings and for lower animals as punishment for heinous acts during previous lives

are called Nareka Bhūmis (Infernal Regions, Hells) There are seven Naraka Bhūmis They are arranged one below the other The first naraka bhūmi viz Ratna Prabhā Prithvi is the top-most Human beings and tiryancas (lower animals) live on the upper surface of Ratna Prabhā earth Below it, is the second or Śarkarā Prabhā earth, below it is the third or Vālukā-prabhā and so on, the seventh or the Tamastamah Prabhā The first Naraka-bhūmi is one rajju long and one rajju broad The second is two long and two broad The third is three long and three broad The fourth is four rajjus long and four rajjus broad The fifth is five long and five broad The sixth is six rajjus long and six broad And the seventh Nārakabhūmi is the lowest and it is seven rajjus long and seven rajjus broad Every one of these seven Naraka bhūmis is supported by Tanuvata तनुवात, Ghana-vāla घनवात and Ghanodadhi घनोदधि These Nāraka-bhūmis are named (1) Dhammā (2) Vamśā (3) Śēlla (4) Anjana (5) Rittā (6) Maghā and (7) māghavatī respectively They are popularly known as 1 Ratnaprabhā, 2 Sarkarā-prabhā 3 Vālukāprabhā 4 Panka-prabhā 5 Dhūmaprabhā 6 Tamah-prabhā and 7 Tamas-tamah-prabhā

The portion of the Universe containing the seven Nāraka prithvis is known as Adhah Loka अधःलोक The Lower World.

Above it, is the Tircchā Loka तिर्य्चलोक The Middle World, resting on the uppermost layer of the Ratna-prabhā earth and inhabited by human beings and lower animals

Above the human and animal habitation, is the Sun, the Moon, the Naksatras and innumerable Stars

The portion of the Universe containing Déva-loka (Celestial abodes—heavens—) is called Urdhva Loka ऊर्ध्वलोक The Upper World.

On the top of the Universe is Siddha Śīlā निवृत्तिला (the Abode of Liberated Souls)

One yojana above the Siddha-Śīla, is A-loka अलोक

It will be seen that the Nārakās (Infernal Beings Hellish Beings-Denizens of Hell) living under ground suffer terrible miseries. Manusyas (human beings) and Tiryancas lower animals brutes, sub-human beings) living in Tirocchā-loka have slight misery and proportionately much happiness. While the most happy individuals enjoying all the divine pleasures of the senses are the Dévas (gods celestial beings)

Liberated Souls have unique, incomparable and eternal happiness which cannot be equalled by any divine happiness.

Tiryanca Pancéndriya Jivas Jalacara

जलधर-यक्षधर-सधरा त्रिषिद्धा पंचिन्द्रिया तिरिक्त्वा य ।

सुसुमार-मच्छ-कच्छप-ग्राहा-मगरा य जलचारी ॥ २० ॥

Jalayara-thalayara-khayara tithā pancindriya tirikkhā ya ।

Susumāra-maccha-kacchapa-grāhā-magarā ya jalacārī 20

[जलधर-स्वधर-सधरात्रिषिद्धा पञ्चेन्द्रियास्तिर्यग्धरा ।

सुसुमारा-मत्स्याः-कच्छपा-ग्राहा-मकराश्च जलधराः ॥ २० ॥

Jalayara-sthalacara-khacaras-trividhā pancendriastiryagadā ।

Sūmārā-matsyā-kacchapa-grāhā makarāśca jalacarāh] 20.

Trans. 20 The five-sensed tiryancas on their part, are of three kinds viz jalacara (aquatic) sthalacara (land-going and khē-cara (sky-going) (Out of these three) the aquatic, animals are - Susumāra (a species of aquatic sub-human beings resembling a buffalo) matsyāh (fishes), kacchapa (crabs) grāhā (a very powerful aquatic animal resembling a long thread which can drag away an elephant into water), and makarāh (crocodiles) 20

व्याख्या-अथ तिरिक्त्वा नाभार्येनात्पोविसेषे व्याहृतेष्वह-जलधर
पूर्वे तिर्यक्छम्भार्थः, स कार्य-तिर्यग्धरमीति यदि वा तिरोहिता स्वर्ग
व्यवर्तिनः सप्तौ गतिषु गच्छन्त्युत्पद्यन्ते इति तिर्यग्धः, त्रिषा-जलधरादि
त्रेदेः । जले वानीये चरन्तीति जलधराः । 'चर गति मल्लवोः' इति

प्रसिद्धं, तदभावे विपत्तिमाप्नुवन्ति । तथा स्थले भूम्यां (भूमेः उपरि चरन्तीति स्थलचराः । त्वे आकाशे चरन्तीति खचराः, अल्पविभक्तिके खेचरा इत्यपि स्यात् । अथ पूर्वपदस्य विशेषं दर्शयति—सुसुमारो जलचारी जीवविशेषः प्रसिद्ध एव । मत्स्योऽपि विदित एव, परं मत्स्यनामग्रहणेन सर्वे भेदास्तेषां ग्राह्याः । विविधाकारवत्तया ।

यदुक्तं श्री आवश्यकमृहदृष्टौ पञ्चशतादेशाधिकारे—“तत्थ जे पढम-
वज्जा नेगमसग्रहववहारा य ते तिविहं पि उप्पत्ति, इच्छंति, समुद्वाणेण ज-
तित्थगरस्स सण्णं उद्वाणेण वायणाए वायणायरियस्स निस्साए जहा भगवया
गोयमसामी वा दो (भगवओ गोयमसामिणो २, लद्धी (इ) वा-अमवियस्स
णत्थि, मवियस्स पुण उवदेसगमंतरेणावि पडिमादि दट्ठुण सामाइयावर
णिज्जाणं कम्माणं खओवसमेणं सामाइयलद्धी समुपज्जहि, जहा-सयंभुरमण
समुद्दे पडिमासंठिदा य मच्छा पउमपत्तावि पडिमा संठिया साधु संठिदा य,
सच्चाणि किर तत्थ संठाणाणि अत्थि मोत्तूणं वलयसंठाणं, एरिसं णत्थि
जीवसंठाणं त्ति ताणि संठाणाणि दट्ठुणं करसइ सम्मत्तमुयचरित्ताचरित्तसामा-
इयलद्धी समुप्पज्जैज्जा इति । ” तथा कच्छप कर्मः । ग्राहो जीवविशेषस्तन्नुक
योनि प्रसिद्धः । मकरो महामत्स्यः । इत्यादयो जलचरा अनेके ज्ञेयाः ॥२०॥

D C 20 The different names are philologically explained thus—(1) Tiryanca—A tiryanca is a lower animal, a bird or a beast that moves (ancati) obliquely (tiryak), or, one that goes (ancati) to various births, by the force of Karmans (actions) even after vanishing (tirohitah) (2) Jalcara is an aquatic animal that moves in water (Jalé carati)* (3) Sthala-cara—A sthala-cara is a

According to Pannavaṇā Sūtra—the Jalacara pañcēndriya Tiryanca-yomkāḥ (Five-sensed aquatic lower animals) are of five kinds They are (1) Matsya (fishes) (2) Kacchapa (tortoise) (3) Grāha (4) Magara and (5) Śīsumāra

land-going animal that moves on the land or sthala (4) Similarly the Kécaras (birds) move (ie fly) in the sky (khé)

Five out of the many aquatic animals are mentioned in the Gāthā. From the categories of these five others must be understood.

It is stated in Āvatsyaka-vṛtti, 105 th Ādēśa quoted in the vyākhyā of this Gāthā that

- (I) The Matsyas (fishes) are of numerous varieties. They are (1) Ślakṣma matsya स्लक्ष्मन् A kind of fish (2) Kṣhavalā matsya क्षवालन् (3) Juhgamatsya जुग्मन् (4) Vṛjḥadīya matsya वृजहदीय (5) Hall-Matsya (6) Magarī-matsya मगरिम्बन् A crocodile (मगरम्बन्) (7) Rohita matsya (8) Hallāgāra (9) Gagara (10) Vaḍa (11) Vadagara (12) Gabbhaya (13) Usagārā (14) Tīmī (15) Tīmīgala (16) Nakra (17) Tandula matsya (18) Kaṣṭha matsya (19) Ball (20) Svastika-matsya (21) Lambhana-matsya (22) Pataka (23) Patakatipataka, and others.
- (II) Kacchapā (tortoises) are of two varieties viz (a) Asṭhi Kacchapā अस्तिक्ष्मन् Bony tortoises and (b) Māṣa Kacchapā मासक्ष्मन् Plesny tortoises
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- (IV) Magarā (alligators) are of two kinds. They are Saundā magarā सौन्दामगर A crocodile having a trunk and Matṭha magarā मट्टमगर
- (V) Śuśumāra is a big aquatic animal resembling a ho-buffalo.

These aquatic animals are saṁmurechma (born without the union of their parents) and garbhaja (born from an uterus). The saṁmurechma are neutral and garbhaja, are males, females, and neutrals.

In this gāthā, Tīryanca Pancéndriya Jīvas are classified into their main three divisions as (1) Jalacara (2) Sthālacara and (3) Khécara Ekéndriya, Dvi-indriya tri-indriya and caturindriya jīvas are also tīryanca and they called Vikaléndriya tīryāṇca विकलेन्द्रियतिर्यैञ्च because they do not possess all the five sense-organs

The five Sthāvara Jīvas viz (1) Prithvi (earth) (2) Ap (water) (3) Tejas (fire) (4) Vāyu (wind) and (5) Vanasapati (Vegetable kingdom) are Ekéndriya

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Sthala-cara Tīryanca Jīvas

चतुष्पद-उरपरिसर्पा-भुजपरिसर्पा य थलयरा त्रिविहा ।

गो-सर्प-नकुल प्रमुहा बोधव्या ते समासेन ॥ २१ ॥

Caupaya-uraparīsappā-bhuya parisappā ya thalayarā tīvihā ।

Go-sappa-naula pamuhā bodhavvā bé samāsēnam 21

[चतुष्पदा-उरपरिसर्पा भुजपरिसर्पाश्च स्थलचरास्त्रिविधा ।

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Catuspadā-urāhparīsarpā bhujaparīsarpāśca sthālacarāstrivīdhā ।

Go-sarpa-nakula pramukhā bodhavyāsté samāsēna] 21

Trans-21 The land-going animals are of three kinds (1) The quadrupeds (2) the creeping (lit-breast-going) and (3) the arm-moving They must be known succinctly as (animals) represented by a cow, a serpent (and) an ichneumon

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land-going animal that moves on the land or sthala (4) Similarly the Kécaras (birds) move (Le fly) in the sky (khé)

Five out of the many aquatic animals are mentioned in the Gāthā. From the categories of these five, others must be understood.

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पदैश्चरयैश्चान्ति गच्छन्ति ये ते चतुष्पदा । चरमा इदमेव परिसर्पन्ति ये ते
 चरः परिसर्पा ' मादिष्य सोप ' इति कृत्वा त्रिसगुहोपः कृष्णोरगाश्च ।
 सुमभ्यां परिसर्पन्ति ये ते सुमपरिसर्पा सुहगोष्ठाश्च । इत्येतैस्तत्त्वस्य
 क्षमितास्तिर्यग् । समासेनेति नामाधेयनेन स्वयमेव हेपा ॥ २१ ॥

- I Catuṣpada śthalacaras are (1) One hoofed (2) Two-hoofed
 (3) Gaṇḍīpada (having feet resembling a goldsmith's anvil
 or the pericarp of a lotus e. g. an elephant and (4) Feet
 with claws (1) One-hoofed are (1) Aśva अश्व A horse (2)
 Aśvātara (a donkey) (3) Uhoḍaka (a kind of horse) (4)
 Gaṇḍabha an ass) (5) Gorakhāra (a white ass) (6) Kandalaga
 (7) Āvartaga (8) Śrīkandalagā
- II (2) Two hoofed are—(1) Camels (2) Cows (3) Gaṇḍya
 (a species of ox) (गोश) (4) Mahiṣa (a ho-buffalo) (5) Mṛiga
 (a deer) (6) Sambara (a reindeer) (सगर) (7) Varāha (a hog,
 a boar) (8) Aja (sheep) (9) Elaga a ram) (10) Paśaya (11)
 Ruru a kind of deer) (12) Śarabha (an octo-ped wild animal
 which can carry a big elephant on its back (सगर) (13)
 Camara a kind of deer resembling a buffalo the hair of
 whose tail is used for making chowries (14) Kuraṅga
 a deer) (15) Golarṅga (a kind of animal with ears resembling
 those of cows and having two hoofs) etc
- III Gaṇḍī padā are (1) Haṭṭhi (an elephant) (2) Haṭṭhi paśayaga
 (3) Mahākūṇa-hastī (an animal having round legs like those
 of a elephant) (4) Khadgi (a rhinoceros) (5) Gaṇḍa (a kind
 of rhinoceros)
- IV Sa-nakṣapada (feet with claws) are (1) Simha (a lion) (2)
 Vāghra (a tiger) (3) Dvīpi a leopard) (4) Accha (a bear)
 5 Tarāṅga (6) Paśasara 7 Śrīgāla (a jackal) (8) Bīḍāla
 (a cat) (बीनली) 9 Śamaka (a dog) (10) Kolaśumaka (a big pig)
 (सग इर) (11) Kolaṇīlā, (a jackal) (कोनली) (12) Śaśaka (rabbit)
 (सग) (13) Citraka (a leopard) (चिनी) (14) Cīlīlagā.

FIVE-SENSED QUADRUPED LIVING BEINGS



1 Cow, 2 Elephant, 3 Lion, 4 Horse, 5-6 Serpent 7-8 Monkey
9 Rat, 10 Lizard, 11 Mongoose 12 Squirrel.

FIVE SENSED BIRDS



1 Birds with feathery wings

2 Birds with skin wings

3 Birds with wings closed

4 Birds with wings expanded

D C 21 The quadrupeds move on four legs, the creeping animals move on their breasts, while the bhuya ṛisarpas move with the help of their arms. The significance of the word 'samāsēna (succintly) is that, these are to be understood even without the mention of theirsnames etc 21

Ura-parisarpas are (1) Ahī (2) Ajagara (3) Āsāliyā and (4) Mahoragā

(1) Ahī (snakes) are Darvikara (with a hood on their heads) and Mukulīn (without hood) Darv kara Ahī are (1) Āśivīśa (a serpent with venom in its fangs) (2) Drisṭi-vīśa (with venom in their eyes.) (3) Ugra-vīśa (snakes with a virulent poison) (4) Bhoga-vīśa (snakes with a poison in their entire body) (5) Tvacāvīśa (with a poison in their skin) (6) Lālāvīśa (with a venom in their saliva) (7) Ucchvāsa-vīśa (with the venom in their breath-inspiration) (8) Nihśvasa-vīśa (with) the venom in their expiration (9) Kṛṣṇa sarpa (Black snake) (10) Ś ēta sarpa (white snake) (11) Kākodara (12) Dugdha-puspa (13) Kōlāha (14) Meliminda (15) Śesendra etc

Mukulī Ahī (without a hood) are (1) Dévvaga (2) Goṇasa (3) Kāsāhi (4) Vaiulā (vyāla) (5) Cīttali चित्तल (6) Maṇḍali (7) Mālī (8) Ahī salāgā (10) Vāsapatākā etc

(2) Ajagara (boa)

(3) With regard to Asālika snakes, Śramana Bhāṅgavān Mahāvīra, to a question from Gautama swāmī, replied—O Gautama ! Asālikas are not produced from an embryo, but they are produced as sammurcchima (born without the union of parents). They are born only within manusya kṣetra, not outside it They are not produced all throughout the Fifteen Karma Bhūmis or five Mahā Videha but they are produced only in Camps of Cakravartins, Vāsaudévas, Baladevaś, Mandaliks, Mahā Maṇḍlika, or in a village, or a town or a place inhabited by merchants, or a kṣeṭa (a place enclosed by a mud-wall)—or a karbaṭa (a place surrounded

Khécarā Living Beings

सयरा रोमय-पक्खी चम्मय-पक्खी य पायदा चेष ।

नर-सोगाथो बार्हि समुग्ग-पक्खी विपय-पक्खी ॥ २२ ॥

Khayarā romaya-pakkhī cammaya pakkhī ya pāyada céva
Nara-logāo bāhī samugga-pakkhī vipaya pakkhī 22

by a small fortress, or a maṇḍapa (a village without any village within 2½ kosa)-or a petṭana (a town which can be reached only by a sea-route) or a pattaṇa पत्त (which can be reached by horses carts, as well as by sea-route) or a dropamukha (where there is inlet, as well as an outlet for water or an ākara (mines of gold silver etc) or an ārama (a dwelling place for hermits) or where pilgrims have their dwelling-places or in capital towns of kings. When the camp of a cakravartin is to be destroyed numerous as ālika snakes spring up there. At birth time they are of a size of an innumerable part of an angula in all directions but each one of them assumes the size of twelve yojanas in all directions, and emerging from the ground under the camp, they produce huge pits into which the army of the Cakravartin tumbles down and is destroyed. These creatures have an ultimate life limit of an Antara mahurta.

(4) Mahoragas are of various sizes viz. (1) of one angula- (angala) (2) Angulapuhuttiya (2-9) Angulas) (3) Vitasti (one span) (4) Vitasti puhuttiya (2-9) spans (5) Ratni (one hand) (6) Ratni Prathaka (2-9 hands) (7) Dhanuṣa (four hands) (8) 2-9 hands (9) Gāu (2000 dhanuṣa) (10) Yojana (11) Yojana prathaka (12) Yojanaṣaṭa (13) Yojana Sahasra

Bhujā Parīśarpa

Bhujaparīśarpas are (1) Nakula (mangoose) (2) Saha (3) Sarat (chameleon) (चरित) (4) Śalya (5) Sarathā (6) Śira (7) Khoru (8) Chharola (Horse lizard) (9) Vīśvambhara (10) Māsaka (rat) (11) Mangusa (A weasel) (12) Kśirala (13) Joha, and (14)

[खचरा रोमजपक्षिणः चर्मजपक्षिणश्च प्रकटाश्चैव ।

नरलोकाद् वहिः समुद्रपक्षिणो विततपक्षिणः ॥ २२ ॥

Khacarā romaja-pakṣiṇaḥ carmaja pakṣiṇaśca prakatāścaiva

Nara-lokāḍ bohīḥ samudrapakṣiṇo vitata-pakṣiṇaḥ 22 |

Trans-22 The bristle-winged and the skin-winged birds are of course, well-know, Outside the nara-loka i e outside the world of human beings (are the birds with folded and unfolded wings, 22

व्याख्या-२२ इत्युक्तः स्थलचरविभागोऽथ खचरविशेषं व्याकरोति-
“खचरा” रोम्णो जाता ये पक्षास्ते रोमजपक्षाः, रोमजपक्षां सन्त्येषामिति
रोमजपक्षिण शुक्रकाकादयः । चर्मणो जाता ये ते चर्मजा, चर्मजाश्च ते
पक्षाश्च, ते सन्त्येषामिति चर्मजपक्षिणः बल्लुलीचर्मचटिकादयः । ते द्विधा
अपि प्रकटा एव पक्षोपलक्षितत्वात् । चः समुच्चये । एवकारस्तु विविधजाति
विशेषदर्शनार्थः । एते हि पञ्चचत्वारिंशलक्षयोजनप्रमाणमनुष्यलोकान्तवर्तिनः ।

Catuspādika (a species of serpents with four feet) They are sammurcchima and garbhaja The first are neuter, and the garbhaja are males, females and neuter They are paryaptā (fully developed) and a-paryāptā (undeveloped), not well-developed.

According to Pannavaṇā Sūtra, Khécara Pancéndriya Tiry-
anca-yonikas are of four kinds vir (1) Carma-pakṣi (2) Loma-
pakṣi (3) Samudaka-pakkhi and (4) Vitata-pakṣi

1 Carmapakṣi (1) Vāguli (a bat) (2) Joloyā (3) Adilla (4) Bhāra-
ndra-pakṣi (a bird which has one bill and two bodies, the
gap between the two bodies being very minute, it has to
take great care to support them. It can carry heavy weights
on its wings (5) Jivam-jiva (the chakore bird) (6) Samudra-
vāyasa (a sea-crow) (7) kaṇṇate (8) Pakṣi-vīralikā a parti-
cular bird resembling a cat.

II Loma-pakṣi are (1) Dhaṅka (a bird feeding upon insects
living in water (2) Kaṅka (an aquatic carnivorous bird, a

तत्र मनुष्यलोकसङ्घा क्रिययाचक्षयति तथा जम्बूद्वीपो घातकील्लव
 पुष्करवरद्वीपार्धं चेत्यर्धतसीयद्वीपाः । अथ जम्बूद्वीपेति द्वौ समुद्रौ ।
 ए ते समुद्रा इममय मानुषोत्तराचल प्रतिसिन्धु मनुष्यक्षेत्रे, अथ मनुष्याणां
 जन्मनो मरणस्य च संभवात् । तत्र पञ्चचत्वारिंशत्सङ्ख्येयु मरुतादिक्षेत्रेषु
 षट्पञ्चाशत्संख्येयु चान्तरद्वीपेषु जन्ममरणं प्रतीयते, न तु वर्षपरपर्यादादिषु ।
 मायो जन्म न घटते, मरणं तु संहरणतो विद्याकृषितो वा तत्रगत्वानां
 संभवति । मनुष्यक्षेत्राद्भिर्जन्ममरणभाजो मनुष्या न भूता न मवन्ति न
 मविष्यन्ति । यद्यपि कश्चिद् देवो दानवा विद्याधरो वा वैरनिर्घातनार्थं बुद्धि

heron) (3) Kurala (osprey) (4) Vāyasa (a crow) (5) Cakra-
 vāka (6) Hansa (Royal swan) (7) Kala hansa (a swan) (8)
 Raja-hansa (Royal swan whose bill and feet are red and
 whose eyes are white) (9) Pāya hansa (a species of royal
 swan) (10) Ādā (a kind of bird that can swim in water) (11)
 Sēdī (12) Baka (a stork) (एक) (12) Balākā (a female stork)
 (एक) (13) Pūriplava (14) Kuraunca शैव (a heron) (15) Sārasa
 (a crane) (16) Mēsara (17) Masūra (18) Mayūra (a pea-
 cock) (19) Gahara (एव Gṛdhra) a vulture (20) Puṣṇarika
 (21) Kāka (a crow) (22) Kāminjua (a kind of bird with
 downy feathers) (23) Vanjūlaga (24) Lētara (tittira) A pīr
 tridge (25) Vattagā (26) Lāvaka (एक) (27) Kapota (a dove
 a pigeon) (28) Kapinjala (chātaka bird) (29) Pārpati (a dove)
 (30) Ckaga (Catala) a sparrow (31) Cāsa एक (32) Kukkūṣa
 (a cock) (33) Śuka (34) Barhin (a pea-cock) (35) Madana-
 śalaka (36) Kokila (the cuckoo bird) (37) Sēha (38) Varil-
 aga etc.

(II) Samudaka-pakṣi are not found in $2\frac{3}{4}$ dvīpas but they are
 met with in islands (dvīpas) and oceans outside the $2\frac{3}{4}$
 dvīpas.

(IV) Vitata-pakṣi are not found in $2\frac{1}{2}$ dvīpas but they are met-
 with in dvīpas (islands) and samundras (oceans) outside the
 $2\frac{1}{2}$ dvīpas.

मेवं विधत्ते, यथाऽऽस्मात्स्थानादुत्पाट्य मनुष्यमेनं नरक्षेत्रादूहिः प्रधिपामि,
 येनायमूर्ध्वशोषं शृष्यन्म्रियत इति, तथापि लोकानुभावादेव सा काचिदबुद्धि
 र्भूयोऽपि जायते, यथा संहस्त्येव न. बृंहत्य वा पुनरानयति । तथा तेऽपि
 जङ्घाचारिणो विधाचारिणो वा नन्दीश्वरादीनपि यावद्गच्छन्ति, तेऽपि
 तेभ्यो मनुष्यक्षेत्रमागत्येव क्षियन्ते, तेनार्धतृतीयद्वीपसमुद्रपरिमाणमेव मनुष्य-
 क्षेत्रं न शेषमिति । तच्चायामाविष्कम्भाभ्यां पञ्चचत्वारिंशल्लक्षयोजनानामि ।
 अथ तद्बहिरपि द्विप्रकाश एव । के ते समुद्रकपक्षिणः अपरे विततपक्षिणः ।
 तत्र समुद्रगकवत्संपूटीभूताः पक्षाएवां सन्तीति, वितता विस्तृता एव पक्षाः
 सन्त्येषामिति । तेषामाकाश एवोत्पत्तिविपत्ती श्रूयेते संप्रदायादिति ॥२२॥

D C—22. The wings of the parrot, the crow, and the like grow out of their bristles, while those of birds like the cockroach and the sparrow grow out of their very skin Both of these types are well-known (prakatā), for we can see the wings

The word ca च (and) has the sense of addition while the word éva एव (of course) is used to make clear the disinction among the varieties of classes, for all of them dwell on the earth which extends to 45 hundred thousand yojanas [1 yojana = 8 miles] Jambūdvīpa, Dhātākī khaṇḍa, and half of the Paskaravara-dvīpa are 2½ islands of which, the manusya loka (the world of living beings) consists The Lavana Samundra and Kālodadhi [i-e the Salty and Black-watered respectively] are the two oceans The naras (human beings) neither originate nor die outside these 2½ islands Hence, the name Nara-loka also

The two types of birds outside the land viz Samudgata paksi those having their wings folded for ever in the manner of a covered box and vitata paksi—those having their wings

Khēcaras are samurcchima and garbhaja Sammurcchima are weuter and garbhaja are (1) males (2) females and (3) neuter They are paryāpta (fully developed) and a-paryāpta (not fully developed)

stretched for ever are traditionally said to be born and to die in the sky itself 22

Now the author proceeds to give the general divisions of living beings

**Sammūrechhima and Garbhaj Pancendriya
Tiryancas and Mannusyas**

सर्वे जल-वयस्यरा समुच्छिमा गर्भया दुहा हुति ।

कम्मा-कम्मग-भूमि-अंतरदीपा मनुस्सा प ॥ २३ ॥

Sarve Jala thala-khayarā samucchimā garbhayā duhā hutī
Kammā'kammaga-bhūmī-antara-dīpā manussā ya 23

[सर्वे-जल-स्थल-वयस्यराः समुच्छिमा गर्भया द्विषा भवन्ति ।

कम्मा-कर्मभूमिना (महीमा) अन्तर्द्वीपा मनुष्याश्च ॥ २३ ॥

Sarvā Jala-sthala-khayarā sammūrechhīmā garbhajā divīdha bhavanti
Kammā'karma bhūmijā (mahijā) antardvīpā manusyāśca.] 23

Trans 23 All the (creatures)-aquatic, land-going, and sky moving fall under two heads-1. Sammūrechhima and Garbhaja. Sammūrechhima [or produced in course of universal expansion] and 2. Garbhaja [born of an embryo]. Human beings are born in the Karma-bhūmī [lands of action] in a-karma-bhūmī [lands without the arts of ad (sword-fighting) maad (learning) and krīdī (cultivation)] as also in antar dvīpas (inner islands.)

व्याख्या—इत्युक्तः सप्तारिषां विशेषः । अथ तिरश्चां सर्वसामान्यतया विशेषं गापार्षेन दर्शयन्नाह—“सर्वे जल० सर्वे तिर्यञ्चो जलवर स्वकपर सवरादिपेदमिषा द्विषा-समुच्छिमागर्भममेहाम्ना । तत्र समुच्छिमासमुच्छिमा यावत्पितृनिरपेक्षतया । तथा गर्भे जाता यदि वा गर्माज्जाता चेति गयनाः, तत्तु पञ्चेन्द्रिया एव, तिर्यञ्चोऽप्ये एकद्वित्रिचतुरिन्द्रियास्तिर्यञ्च समुच्छिमा एव । अथैषां समुच्छियामावृत्त्यविशिष्टेयं दर्शयति । यथा—एकेन्द्रिया द्वीन्द्रिया स्वजातिमन्निरपेक्षतयात्ययम्ते, त्रीन्द्रियास्तु स्वजातिपुरिषादिभूत्ययम्ते, चतुरिन्द्रियास्तु स्वजातिषाकामकल्पनादिभ्य उत्पद्यते । पञ्चेन्द्रियेषु मत्स्या-

दयो जलचरा द्विधाऽपि स्युः । स्थलचरेषु उरः परिसर्पां क्षुजपरिसर्पां प्रायशौ द्विधा स्युः । चतुष्पदतिर्यञ्चः संभृच्छिमाः क्वाप्युत्पद्यन्ते । गर्भजतियङ्मनुष्याः प्रसिद्धा एव । संभृच्छिमनुष्याणामुत्पत्तिस्वरूपं पुरतः प्रादुष्करिष्यति । तथा, खचरेषु संभृच्छिमाः शुक्रदहिरुखज्जरीटादयः क्षेत्रेष्वीतिकारणतयोत्पद्यन्ते, तज्जात्यखिलावयवत्वेन निष्पद्यन्ते । गर्भजखचरास्तु अण्डजास्ते प्रसिद्धा एव । इत्युक्तस्तिरश्चां विशेषः प्रस्तावान्मनुष्यजातिविशेषं गाथार्धेनाह—
 “कम्माकम्म०” कर्म-कृषिवाणिज्यादिमोक्षानुष्ठानं श्रुतचारित्र्यरूपं वा तत्प्रधाना मद्यो भूमयस्ताः पञ्चदश भवन्ति । तद्यथा-एकं भरतक्षेत्रं जम्बूद्वीपं, द्वे भरते पुष्करार्धे एवं पञ्चभरतानि । एव मेव पञ्च महाविदेहाः तथैरवतानि च मत्स्येकं पञ्च पञ्चेति । तासु जाताः कर्ममहीजाः । कर्म पूर्वोक्तं, तद्यत्र न ता अकर्ममहाः त्रिंशन्मिताः । तद्यथा हैमवत १ हरिवर्ष २ देवकुशवः ३ तथोत्तर-
 कुरवः ४ रम्यकं ५ ऐरण्यवत ६ चैताः पण्महः । पञ्चभि मेरुभिर्गुणितास्त्रिंशत्सङ्ख्या भवन्ति । तासु महीषु जाता अकर्ममहीजाः । एताश्च सर्वा अपि युगलधार्मिकाणां स्थानमाश्रयाः युगलधार्मिका एव नरतिर्यञ्चस्तत्र भवन्ति इति भावः । ते दशविधकल्पद्रुमाप्ताशनपानवसनालङ्कारादिभिः प्राप्तेन्द्रियसुखाः । इत्युक्तः कर्माकर्ममहीजानां विशेषः । अथान्तरद्वीपस्वरूपं प्रस्तावयति । उक्तं च-हिमवन्तंता विदिसीसाणाइगयाइ चउसु दाढासु । सग सग अंतरदीवा पढम चउकं च जगईओ ॥ १ ॥ जोयणतिसए हितओ सय सय बुढी य छसु चउकेसु । अनुन्नजगइअंतर, समअंतरिअंतरासन्वे” ॥ २ ॥ हिमवदुभयप्रान्ता-
 भ्यां द्वेद्वेष्टे निवर्तते । ततस्तासु चतसृषु दंष्ट्रासु विदिक्षीशानादिषुसप्त सप्ता-
 न्तरद्वीपा भवन्ति । तेष्वन्तरद्वीपेषु प्रथमचतुष्कं जगतीतो योजनानां त्रिभिः

According to Pannavanā Sūtra, Manusyas (human beings) are of two kinds viz (1) Sammārcchima Manusyas and (2) Garbha Manusyas

While replying to a question from Gaṇadhara Mahārāja Gautama Swāmī, the all-knowing Śramaṇa Bhagavān Mahāvīra says—Sammur-chima Manusyas are born (produced) in manu-

क्षीरस्ति । तव परं पट्टसु चतुष्केषु अन्योऽन्यानन्तरे जगतीद्वीपान्तरे च
 योजनसप्तहृदि च भवति योजनसप्त पथेऽथ इत्यर्थः । तथा सर्वेऽपि द्वीपा
 अन्तरसमविस्तारा भवन्ति । अयमर्थः - जगतीद्वीपान्तराखे द्वीपानां च विस्तारे
 प्रथमद्वीपचतुष्कमाभित्य योजनसप्तप्रथं, द्वितीयं चतुष्कमाभित्य योजनसप्त
 चतुष्टयं, इत्याद्येकैकयोजनसप्तहृद्व्या यावन्सप्तमं द्वीपचतुष्कमाभित्य योजन-
 सप्तनवकं भवतीत्यर्थः । अन्तरद्वीपानामेष जलोपरिगतं प्रमाणमाह “पथ
 पञ्चकुञ्जवर्हि अद्वाह्य जोजणे च बीसंसा । सपरिसं बुद्धिं परमो मङ्गदिति
 सन्धकोसदुर्गं ॥ ३ ॥” द्वीपानां प्रथमचतुष्कं बहिर्मन्वुद्वीपदिक्षितश्चत्वं
 जलोपरि समकाशं सार्धं द्वे योजने विंशतिः पञ्चनवतिमागाव । एतद्व्यानपन
 विधिः क्षेत्रसमासहृत्परवसेयः । स्पृष्टव्या चतुष्के सप्तति सङ्ख्यानां पञ्च
 नवतिभागानां बुद्धिः कियते, सर्वेषामन्तरद्वीपानामेष जलोपरिगतं भवति ।
 अथैषामन्तरद्वीपानां नामान्व्याह-“सर्वे सवेद्यंता पथमचतुष्कमि तेसि नामाहं ।
 एगोरम आयासिय, बेसाजिय चैव अंगूछे ॥ ४ ॥” सर्वेऽन्तरद्वीपा वेदि
 कावनसङ्ख्यमण्डिता ज्ञेयाः । तथा प्रथमचतुष्के तेषामुत्तरपूर्वादिदिग्भाविताः
 कृत्वा प्रादाक्षिण्येन नामानि यथा पक्षोदकः १ आमापिकः २ बैलापिकः ३
 काङ्गूछेति ४ नायामन्तारो द्वीपा वर्तन्ते । अथ “वीथ-चतुष्के इयं १
 गय २ गो ३ सक्कुलि पुष्पकण्ठ ४ नामानो । आयरस १ मिडग २ असो ३
 गोपुष्पगुह ४ वश्यमि ॥ ५ ॥ अथ द्वितीयचतुष्के इयं कर्ण १ गजकर्ण २
 गोकर्ण ३ चण्डुकीकर्ण ४ नामानन्तारो द्वीपा वर्तन्ते । तृतीयचतुष्के आदर्श

ayas Kāstra-2¹ dvīpas (islands) and samudras (oceans) in 15
 Karma bhūmīs, in 30 a-karma bhūmīs, and in 56 Antara-dvīpas,
 in the (1) Foeces, (2) Urine (3) Cough (4) Mucus (5) Vomiting
 (6) Bile (7) Pus (8) Blood (9) Semen (10) Seminal Discharges.
 (11) Dead-body (12) During sexual intercourse (13) In the big
 cess-pools of cities (14) In all dirty-filthy places wherever there
 is decomposition of living or dead matter They are of the size
 of an innumerable part of an angula. They are conscience-less,

मुख १ मिण्डमुख २ अयोमुख ३ गोमुख ४ नामानश्चत्वारो द्वीपा वर्तन्ते ।
 अथ-ह्यगयहरिवग्घमुहा, चउत्थए आसकणहरिकणो । अकज कझापावरण
 दीव पचमचउक्कम्मि ॥ ६ ॥ ” चतुर्थचतुष्केऽश्वमुख १ गजमुख २ सिंहमुख ३
 व्याघ्रमुख ४ नामानश्चत्वारो द्वीपा वर्तन्ते । पञ्चमचतुष्के अश्वकर्ण १ हरि-
 कर्ण २ अकर्ण ३ कर्णपावरण ४ नामानश्चत्वारो द्वीपा वर्तन्ते । अथ-उक्क-
 मुहो मेहमुहो, विज्जुमुहो विज्जुदंत छट्ठम्मि । सत्तमगे दंतता घणलठ्ठनिगूढ-
 मुद्धाय ॥ ७ ॥ षष्ठे चतुष्के उल्लामुख १ मेघमुख २ विद्युन्मुख ३ विद्युद्दन्त ४
 नामानश्चत्वारो द्वीपा वर्तन्ते । सप्तमकेचतुष्के वनदन्त १ लघुदन्त २ निगूढ-
 दन्त ३ शुद्धदन्त ४ नामानश्चत्वारो द्वीपा वर्तन्ते । “एमेव सिहरिम्मि वि

ignorant, a paryāpta, and of an age-limit of an antar-muhūrta
 II Garbhaja manusyas are of three kinds (1) Karma-bhūmaka
 (belonging to Karma-bhūmi) (2) A-Karma-bhūmika (belonging to
 A-Karma bhūmi and 3 Antara-dvīpaga (belonging to Antara
 vīpa (1) Karma-bhūmdka are those human beings who have
 to do work such as cultivation, dealings in merchandise and
 various arts and trades, and who also can work for their spiri-
 tual advancement and final Liberation (2) A-karma bhūmika
 manusyah are those human beings born in lands which are desti-
 tute of agriculture, arts, trades etc, who are born as twins
 (male and female) and are active sexually and whose desires
 for food, drink, clothes, ornaments etc are satisfied by ten Kalpa-
 drumas (desire-yielding trees)

(3) Antara-dvīpaga Manusyas are of 28 kinds They are
 (1) Ekoruka (2) Abhāsika (3) Vaisāṇika (4) Nārigolika (5) Haya-
 karṇa (6) Gaja-karṇa (7) Go-karṇa (8) Saskulī-karṇa (9) Ādarśa-
 mukha (10) Meṇḍha mukha (11) Ayò-mukha (12) Go-mukha (13)
 Aśva-mukha (14) Hasti-mukha (15) Simha-mukha (16) Vyāghra-
 mukha (17) Aśva-karṇa (18) Hari-karṇa (19) A-karṇa (20) Karṇa
 -prāvarṇa (21) Ulkā-mukha (22) Mēgha-mukha (23) Vidyun-
 mukha (24) Vidyud-danta (25) Ghana-danta (26) Lasta-danta
 (27) Gṛdha-danta and (28) Suddha-danta

अवशीसं सन्वं द्रुति छप्पन्न । एतसु शुयस्वरूपा पक्षियासत्त्वसं आवमरा ॥८॥
 एवमेव पूर्वोक्तरीत्या हि क्षित्वरिणि परतेऽप्यष्टाभिः प्रविद्धोपा मयन्तीति । सर्वे
 मिश्रिता पट्पञ्चाशद्वर्गीया मयन्ति । एतेषु पट्पञ्चाशदन्तर्गतेषु युगल-
 रूपा मनुष्या पञ्चपापमासकृत्येयवर्षायुषो वसन्ति । अथ शरीरप्रमाणादि
 विक्षेपं दर्शयति— 'नोयणदसमसतणू, पिठिकरं बाणामेसि च वसन्ती । मसं
 च चरत्पाभो, गुणसी दिप्पन्न पाळणया ॥ ९ ॥' तेषां युगलप्रमितां तद्वतः
 शरीरं योजनदशांशोऽथ अष्टशतपञ्चस्रश्चितमित्यर्थः । तथैतेषां शरीरे पृष्टि
 करम्भानां चतुः पट्टिर्भवति । तथैतेषामाहारेच्छा एकान्तराहाद्भवति । तथैतेषां
 मकोनाश्रीति र्दिनान्यपत्यपासनमायसमेति । अथ सूक्ष्मपदं व्याख्यानवति-
 मनुष्यशब्दस्य निवृत्तिः—मनोरपत्य मानुष्यः मनार्याभौ पमान्तः (६ १ ९४)
 य प्रत्यये मनुष्यः अणप्रत्यये मानुषः मानवामि (६) ति, पुनः के मनुष्याः ?
 आन्तरङ्गीया समुद्रान्तर्गतपट्पञ्चाशद्वर्गीयसमुद्रवाः । च समुद्रये । इत्युक्ता
 एकोत्तरशतलोकसमुद्रवा मनुष्यास्त्रिभिषाः ॥ २३ ॥

D C An the living beings are either *sammūrechiṇa* (born without the union of parents or *Garbhaja* (born from an embryo). The term *sammūrechiṇa* is applied owing to *sammūrechiṇa* or universal expansion which takes place. For this type of creatures is born having no concern with parents, that is to say they originate not from the embryo

The five-sensed living beings are *garbhaja* (born from an embryo)

All the rest are *sammūrechiṇa* or born in course of universal expansion

Fishes and the like may be of both the kinds.

The creeping and the arm-moving animals, also may take birth in both these ways.

The one-sensed living beings and the two-sensed living beings are produced without any help of their race

Three-sensed living beings spring from the excretions and the like of their species

Four-sensed living beings originate in such substances as the saliva and excretions of their class

The sub-human animals and human beings originating through the foetus are well-known

We shall learn about sammurcchima human beings later on

Parrots, wag-tails etc are produced as indicative of a calamity of the season (Itih)

The embryo-originating birds are produced through eggs and are well-known

Karma-bhūmi

Karma or action means preparation for such kinds of work as agriculture, trades, arts, sciences etc, or for religious rites for the attainment of Salvation Lands specialised for these purposes are fifteen (15) in number—They are five for five Bharatas, (2) Five for five Airavatas, and (3) Five for five Mahāvidehas.

A-Karma-bhūmi

On the other hand, lands without the need of preparation for agriculture, arts, trades etc and such other Karmas, are called A-karma-bhūmis

According to Pannavaṇā Sūtra, the human beings residing in Karma-bhūmis are of fifteen kinds viz (1) Those residing in five Bharatas (2) Those residing in five Airavatas and (3) Those residing in five Mahāvidéhas They are briefly classified as (a) Āryas (civilised) and (b) Mlecchas (un-civilized)

The Mlecchas are of numerous tribes They (1) Śaka (2) Yavna (3) Cilāta (4) Śabara (5) Barbara (6) Kāya (7) Murudoda (8) Bhadaga (9) Doba (10) Niṇṇage (11) Pakkaṇiya (12) Kulakha (13) Gonda (14) Sinhala (15) Pārāsa (16) Godha (17) Kōnca (18) Amāda (19) Idamila (20) Cillala (21) pulinda (22) Hārosa

They are thirty (30) in number viz (1) Hemavat (2) Harta-
ara (3) Dévākurus (4) Ullara-kurus (5) Ramyaka and (6) Akra-
nyavat—multiplied by the five (5) Mérus, these six (6) Come
down to thirty (30)

Persons residing in these A-karma bhūmis are yugalikas
(born as a twin—male and female) They are active sexually
The desires of their senses are satisfied by ten Kalpa-drums
(the deake-yielding trees)

Antara -dvīpāḥ

Two points from either side of the Himavān have entered
the Lavana Samudra (the Sally Ocean). On these four points

(23) Dova (24) Vokkāṇa (25) Gandhāhāraṇa (26) Pahaliya (27)
Ajjhala (28) Romapīsa (29) Pausa (30) malayāya (31) Bandhu-
yāya (32) Sūyali (33) Koṅkrapaṇa (34) mēya (35) Polhava (36)
Mālava (37) maggara (38) Ābhāsīya (39) Nakka (40) Cīṇa (41)
Lhasīya (42) Khasa (43) Glāṣṭga (44) Khasīya (45) Nabara (46)
monḍha (47) Donvilaga (48) Losa (49) Posa (50) Kakkaya (51)
Hikkhaga (52) Huṇa (53) Ramaga (54) Bharn (55) Maruya (54)
Cīlāya (kirāta) (55) Visayvāsīya etc.

The Āryas are of two kinds viz 1) Riddhi prāpta and (2)
An-riddhiprāpta

(1) The Riddhiprāpta Āryas are those Āryas who have attained
riddhi (prosperity) They are (1) Arhanta Dévas (2) Cakravar-
tins (3) Baladévas (4) Vāsudévas (5) Cāraṇa Muns and (6)
Vidyādharas.

(2) An-riddhi prāpta Āryas are of the following nine kinds viz
Kṣétrīya (2) Jāti Āryas (3) Kūlīya (4) Karmārya (5)
Sūpārya (6) Bhūṣārya (7) Jñānārya (8) Darśanārya and
(9) Caritrārya

1 The Kṣétrīyas or Ārya-kṣétras are 25; in number The
following are the countries with their capital towns, viz

under the water in each direction are formed seven inner islands or antardvīpas. The first four (in the N E direction) are at a distance of three hundred yojanas from the land, the next four islands (in the east) are at a distance of 400 yojanas

(1) Magadha-dēśa with Rājagriha Nagari (2) Aṅga-dēśa with Campā Nagari (3) Banga-dēśa with Tāmralipti (4) Kalinga-dēśa with Kāncanapura (5) Kāśi-dēśa with Vārāṇasī Nagari (6) Kośala-dēśa with Śākēta-pura (Ayodhyā) (7) Kuru-dēśa with Gajapura (8) Kuśāvarta with Śauripuri (9) Pañcāla-dēśa with Kāmpilyapura (10) Jangala dēśa with Ahichatra Nagari (11) Saurāstra with Dwarāvati (12) Videha with Mithilā (13) Vatsa-dēśa with Kauśambi (14) Sāṇḍilya-dēśa with Nandipura (15) Malaya-dēśa with Bhaddilapura (16) Vaccha-dēśa with Acchā Nagari (18) Daśārṇa dēśa with Mritāvatī (19) Cedi-dēśa with Śauktikāvatī (20) Sindhu-sauvira with Vitabhayapaṭṭana (21) Sūrasṇa with Mathurā Nagari (22) Bhanga-dēśa with Pāpā Nagari (33) Purāvarta-dēśa with Māsā Nagari (24) Kuṇāla dēśa with Śrāvastī Nagari (25) Lāta-dēśa with Kotivarsa and (26) Kēkayārdha with Śvélīkā Nagari. The following list gives the names of 25½ Ārya-dēśas with their capital towns,

List of 25½ Ārya-des'as

Names	Capital Town
1 Magadha-dēśa	Rājagriha Nagari
2 Aṅga-dēśa	Campā Nagari
3 Banga-dēśa	Tāmralipti
4 Kalinga-dēśa	Kāncanapura
5 Kāśi dēśa	Vārāṇasī
6 Kośala dēśa	Saketpura (Ayodhyā)
7 Kuru-dēśa	Gajapura
8 Kuśāvarta-dēśa	Sauripuri
8 Pañcāla-dēśa	Kāmpilyapura
10 Jangala-dēśa	Ahichatrā Nagari

and so on thus the last four islands being 900 yojanas away from the earth. The twenty-eight (28) inner islands begin with Ekoruka and Ābhāsita and end with Nigūḍh-danta and Śuddha-danta. In the very same way, there are 28 islands on the Śikharin Mountain thus in all the inner islands are 56 in number. They born in [and so residing in] these antardvīpa islands are called antar dvīpaga.

The word ca (and) shows addition (23) [Those living beings which are produced in the embryo by the union of the male and the female which are nourished in the embryo for a specified period of time, and which are born into the world after a definite period of time for maturation are called Garbhaja (born of an embryo). Garbha (an embryo, uterus) is an internal part of the generative organs of the female. Birth after remaining for a specified time in the interior of the belly of the female is called Garbha Janma (Birth from an embryo).

All the creations, except these, produced by extraneous surroundings, without the union of the parents are of Sammūrochima Janma.

One-sensed, two-sensed, three-sensed and four sensed living creatures are sammūrochima.

Pancēndriya tiryāncas (five sensed sub human beings) and Pancēndriya manuṣyas (five sensed human beings) are both

11 Saurāṣṭra	Dvārāvati
12 Vidēha	Mithilā
13 Vatsa dēśa	Kāśmīr
14 Śāndriya	Nandipura
15 Malaya-dēśa	Bhaddilapura
16. Vaccha dēśa	Vakṣapura
17 Varāṇsa-dēśa	Acchā Nageri
18 Dālārṇya-dēśa	Mritikāvati

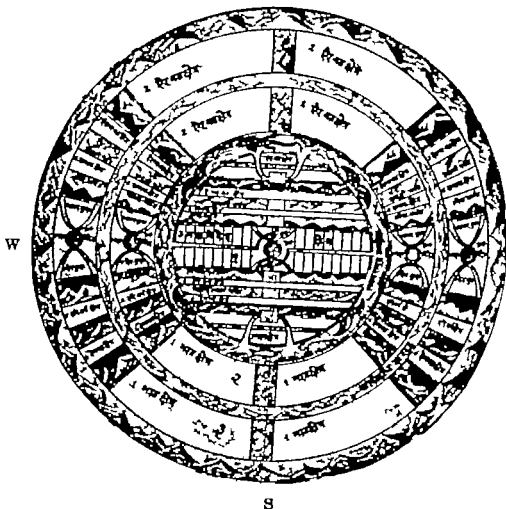
PANCENDRIYA LIVING BEINGS



1 Devas (clèshial beings 2 Karmabhumi manussya (human beings
Yugallikas 3 Nārkas (Hellish Beings.)

MAP OF ADHI-DVIPA 4500000 YOJANAS IN EXTENT

N



S

15 Karma Bhumi No. 1 2 3
30 A Karma Bhumi No. 4, 5 6 7 8 9
56 Antardvipa No 19

No 1 Jamba Dvīpa
No. 2 Dhataki Khandha
No 3 Pushkaraśraya Dvīpa

are both sammurcchima and garbhaja

Ekéndriya (one-sensed) and dvi-indriya (two-sensed) beings are produced in near creatures of their species under suitable conditions of living.

Tri-indriya (three-sensed) living beings are produced in the dirt, exercta etc of creahires of their species

Catur-indriya (four sensed) livings being are produced from the salivā, dirt, etc of creatures of their species

Pancéndriya Jalacara (aquatic) living beings e-g fishes etc are both garbhaja and sammūrccmīa Bhūja-pari-sarpa and Urah parisarpas, are also garbhaja and sammurchima Pancéndriya Sammūrcchima Manusyas are produced from the discharges of human beings.

19 Cēdi-désa	Śauktikāvati
20. Sindhu-sauvira	Vittabhayapaṭṭaṇa
21 Sūrasena	Mathurā Nagari
22 Bhaṅga-désa	Papā Nagari.
23 Purāvarta	Māsā Nagari
24 Kuṇāla-désa	Śrāvasti
25 Lāta-désa	Kotivrasa
26 Kēkayārdha	Śvétambikā Nagari

These 25½ localities are called Ārya-ksetras because they are the places of birth of Jama, Tirthaṅkaras, Cakrabartins, Vāsudévas, Baladévas and higely religious saints.

II Jātyāryas are (1) Ambastha (2) Kālinda (3) Videha (4) Vēdaga (5) Harit and (6) Cuṇcuṇa.

These six are highly respectable Ārya jātis.

III Kulāryas are (1) Ugra 2 Bhoga 3 Rājanya (4) Ikṣvāku, (5) Jnāta and (6) Kauravya. These six are Ārya kulas.

IV Karmāryas are (1) Dausyika (a cloth-merchant) (2) Sautrika (a yarn-merchant) (3) Kārpāsika (a cotton-merchant) (4) Sūtra-

Saṁmūrcchma birds such as parrots are produced from the dead bodies of their species. Garbhaja birds are born out of eggs. They are said to be Aṇḍaja Garbhaja. Human beings, cows, buffaloes etc. are born covered with a membrane. They are called Jarāyuja Garbhaja. There are some quadrupeds such as cubs of an elephant which are not born from an egg or with a covering membrane, but are born without a covering membrane, such are called Potaja Garbhaja.

vaikāṅka (The art of making and selling threads) (5) Bhāṣṭ-avaikāṅka (a grocer) (6) Kolāliya (potters) and (7) Naravaṣaṇka. These are Ārya trades.

- V Śilpāryas are (1) Tunnāko (A tailor mender of rent cloth) (2) Tantuvāya (a weaver) (3) Paṣṭakāra (a weaver of cloth garments) (4) Dēyaḍā (maker of bellows) 5 Varuṣṭā (brush-makers) (6) Charirika (mat makers) (7) Kāṣapādūkākāra (makers of wood-sandals) (8) Munja-pādūkā kāra (makers of grass-sandals) (9) Chatrakāra (umbrella-makers) (10) Vajjhāra (11) Potthakāra (An artisan of books books-maker) (12) Lēpyakāra (one who smears) (13) Citrakāra (a painter) (14) Śankha kāra (a worker in concha) (15) Danta-kāra (a worker in ivory) (16) Bhāṣṭa-kāra (a maker of brass vessels) (17) Jīṣhagāra (18) Sēlagāra (a mason) (19) Kotikāra (one who sharpens or grinds the edges of a weapon.)

- VI Bhāṣā Āryas—Population speaking the Ardhr-Māgadhī language are spoken of as Bhāṣā Ārya. Brāhmī Līpī is used for writing. There are eighteen methods of writing Brāhmī Līpī (1) Brahmi (2) Yavanānī (3) Doṣāpurīya (4) Kharaustrī (5) Puṅkhara sārīyā (6) Bhogavattī (7) Paharīyā (8) Antakṣharīyā (9) Akkhara-puṭṭhiyā (10) Valnāyikī (11) Nimbavikī (12) Anka līpī (13) Gaṇita-līpī (14) Gandharva līpī (15) Ādarīa līpī (16) Mahāśvarī (17) Domlīpī and (18) Paulindī

- VII Jñānāryas are of five kinds. They are (1) Ābhinibodhika Jñānārya (2) Śrūta Jñānārya (3) Avadhī Jñānārya (4) Manah paryaya Jñānārya and (5) Kēvala Jñānārya.

With the setting in of the rainy season and with the first pouring of a shower of rains, we sometimes see a large number of winged insects cropping up from the ground. These insects become so abundant that they become a source of nuisance to us. Within a short time after their appearance, they lose their wings and they die. They are *sammūrchhima* living beings born spontaneously without the union of the male and the female. During the rainy season we see several varieties of such *sammūrchhima* living beings appear spontaneously and die within a short time.

It will thus be seen that there are 9 ksetras in Jambū Dvīpa, 18 ksetras in Dhātākī khanda and 18 ksetras in Puskarārdha dvīpa—making a total of 45 Ksetras—15 for Karma-bhūmis and 30 for A-karma-bhūmis. These 45 Ksetras added to the 56 Antardvīpas of Jambū-dvīpa makes total of 101 ksetras. On the Antardvīpas there are yugalikās. They have a desire for food on alternate days.

They have a desire for food of the size of a berry after an interval of two days. They always have the Second—

VIII Darśanārya and IX Cāritrārya—These subjects being rather intricate for beginners have been purposely left out. Students are desired to get a knowledge from Pannavanā Sūtra with the help of a learned teacher.

Yugalikas of Dévakuru and Uttarakuru

The yugalikas of Déva kuru and Uttara kuru have an age-limit of three Palyo-paimas. They have a desire for food of the size of a Tuvér pulse seed after an interval of three days. They always have the First Ār of the cycle of time. They nourish their progeny for 49 days.

In Mahāvidéha Ksétra the height of the body of human beings is 500 Dhanusya and they live for pūrva kroda years.

The yugalika manusyas and tiryancas of A-karma bhūmis are born in Déva-lokas (heavenly regions) after death.

Susuma-Āra of the cycle of time They nourish their progeny for 64 days.

Manusya Kṣétra

Bharata Kṣétra is situated in the south of Mount Mōru in Jambū Dvīpa. In the north of Bharata Kṣétra, there are two land-areas, named Himavanta Kṣétra and Harivarṣa Kṣétra. Separating the Bharata Kṣétra from the Himavanta kṣetra is the Himavān Parvata and separating the Himavanta Kṣetra from the Harivarṣa Kṣétra is the Mahā-himavanta Parvata.

In the north of Harivarṣa Kṣétra there is Nīladha Parvata. In the north of Nīladha Parvata there is Mahāvidéha Kṣétra. In the north of Mahāvidéha Kṣétra there is Nilavanta Parvata. After the Nilavanta Parvata there are consecutively Hiraṇyavanta Kṣétra, Rūpya Parvata Rāmyaka Kṣetra, Śikhari Parvata, and Akavata Kṣétra. There are thus seven kṣétras inhabited by human beings separated by six mountains.

Out of these seven kṣétras, Bharata, Akavata, and Mahāvidéha are three Karma-bhūmis. Himavanta, Hiraṇya-vanta Hari-varṣa, Rāmyaka, Déva-kuru, and Uttarakuru are six A-karma bhūmis. Human beings residing in these land-areas as known as Karma-bhūmija and A-karma-bhūmija.

Bharata Kṣétra, Akavata and Mahāvidéha are known as Karma-bhūmis because in those lands there are three main Karmas (actions) viz अस्त्र Asī sword (for protection) मसि Masī-Lampblack as writing material and कृषि Kṛṣi agriculture and arts and sciences as the guiding agents for work for livelihood. These human beings can also work for their spiritual advancement and Final Liberation of the Soul.

The human beings residing in A-Karma bhūmis are free from these worldly troubles. Their desires for food drink, clothing ornaments etc are satisfied by ten Kalpadrumas (desire yielding trees). They are born as an yugala (a pair—a male and a female) and they are called yugatīkas. These

yugalikas resides in thirty a-karma bhūmis viz on 5 Himavanta ksetra 5 Harivarsa ksetra, 5 Ramyak ksetra 5 Hiranyavanta ksétra 5 Dēva Kuru, and 5 Uttar Kuru ksétras

The yugalikas are very handsome and straight-forward.

The yugalikas of Himavanta ksetra and yugalikas of Himavanta and Hiranyavanta ksétia are tall handsome, with lovely faces They live for one Palyopama years They have a desire for food of an Āmblaka size on alternate days They nourish their progeny for 79 days They always have the Third-Susama Susama Āra

Yugalikas of Harivarsa and Ramyak

The yugalikas of Harivarsa Ksétia and of Ramyak ksétia have double Sammūrcchima manusyas are produced in the foeces, urine, cough, nasal mucus, vomit, pus, blood, sexual intercourse, semen, bile, wet particles of dried semen main cesspool of the town, in dead bodies, and in all dirty, filthy places] 23

Now begins the discussion about dévas (gods)–

Kinds of Devas (gods)

दसहा भवणाऽद्विर्व अद्विहा वाणमंतरा हुंति ।

जोइसिया पंचविहा दुविहा बेमानिया देवा ॥ २४ ॥

Dasahā bhavanā-hīvai atthavihā vānamantarā hūnti ।

Joisya pancavihā duvihā vemāniyā devā 24

[दशधा भवनाधिपतयोऽष्टविधा वानमंतरा भवन्ति ।

ज्योतिष्काः पञ्चविधा द्विधा वैमानिका देवा ॥ २४ ॥

Daśadhā Bhavanādhīpatayo'sṭavidhā vānamantarā bhavanti ।

Jyotiṣkāḥ pancavidhā dvidha Vaimānikā devāḥ] 24

Trans 24 Deities presiding over bhavanas (residences) are ten-fold, the forest-deities are eight-fold, the Jyotiṣkāḥ (luminaries) are five-fold, while the Vaimānikas are two fold 24

व्याख्या-२४ अथ प्रक्रमान् देवमेवान् विदुष्वभाह-‘दसहा’ पूर्वं तावद् देवानां चत्वारो मेधा मवनाधिपतिव्यन्तरज्योतिष्कवैमानिकादिकमेदै र्भवन्ति । इह प्रस्तायाद्भवनाधिपतीनां नामान्वयसंख्याविशेष व्यक्तीकुर्वन्भाह-
-उभ सामान्येन भवनवसनशीला भवनवासिनः । यद्यपि कायमानससमिधेषु परमरमणीयकसूमिषु आवासापरनामसु महामण्डपेषु मायोऽमुरकुमाराः परित्सन्ति कदाचिदेव भवनेषु । शेषास्तु नागकुमारादयो मून्ना भवनेषु कदाचिच्चायासेष्विति । स्थानस्थानिनोरमेदाद्भवना अमुरकुमारादयो देवा स्तेषामधिपतय इन्द्रा भवनाधिपतयश्चेति । ते दसहा तथ्या-“अमुर १ नाम २ तदिद् ३ सुवर्ण ४ अग्नि ५ द्वीप ६ उदधि ७ दिक् ८ पवन ९ स्तनिवाः १०।” एतेऽमुरादयो दसहापि कुमारः शान्ता (कुमार शब्दान्ता) ज्ञेयाः । अथ ते क वसन्ति ? तद् दर्शयति, तवाहि-’ इह मदरस्त विद्धा, पुढवी रयषप्पहा

१ इह मदरस्तायस्तव पुढवी रयषप्पहा मुक्तिव्या त्रिभिर्मासैर्विनिष्ठा । अशीतिसहस्रैर्विद्धा अथ नोन्नतता नाम् ॥१॥ तदैव ममवर्तिनी देवा निवसन्ति इत्येवमित्ये । तृतीया पुनर्विनिष्ठा भवन्ति बहु वेदनां सत्त्वम् ॥ २ ॥

According to Pannavaga Sūtra the devāh (gods-deities) are of four types viz (1) Bhavana-vāsi (2) Vānamantara (3) Jyotisk and (4) Vaimālika.

- I Bhavana-vāsi dévas are of ten kinds —They are (1) Asura kumāra (2) Nāga-kumāra (3) Savaṇa-kumāra (4) Vidyā-kumāra (5) Bṛhā-kumāra (6) Dvīpa-kumāra (7) Uddhāt-kumāra (8) Dīpa-kumāra (9) Vāyukumāra and (10) Stānī-kumāra. They are Paryāptā and A paryāptā.
- II Vāna mantara devas are of eight kinds. They are (1) Kinnara (2) Kimpurusa (3) Mahoraga (4) Gāndharva (5) Yakṣa (6) Rakṣasa (7) Bhūta and (8) Prācā They are Paryāptā and A-paryāptā
- III Jyotiskas are of five kinds. They are (1) Candra (moon) (2) Sūrya (Sun) (3) Graha (Planets) (4) Nakṣatra (constellation) and (5) Tārā (stars)

मुणेयन्वा । तिस्रु भागेषु विभक्ता, अस्सीयं जोयणं लक्ष्खं ॥ १ ॥ तत्थेव भवणवांसी, देवा निवसन्ति दोसु भागेसु । तइए पुण नेरइया हवन्ति बहुवेयणा निययं ॥ २ ॥ क्वचिदित्यपि दृश्यते—उर्ध्वाध एक सहस्रं मुक्त्वा एकलक्षाष्ट-सप्ततिसहस्रबहुमध्ये रुचकाधोऽष्टशतयोजनेषु भवनपतिरिथितिः, शेषेतु नारका णामिति दृश्यते । अन्ये त्वाहुः—नवतियोजनसहस्राणामधस्ताद्भवानानि अन्यत्र चोपरितनमधस्तन च योजनसहस्रं मुक्त्वा सर्वत्रापि यथासंभवमावासा इत्यपि । तत्त्वं तु केवलिनो विदन्ति । परं नरकप्रस्तटान्तराले भवनपतय इति संगम्यं । उक्तच—“बारससु अंतरेसु इकं इकं अहोवरिं मुत्तुं । मज्झतरेसु जाई, वसन्ति दस भवणवासीणं ॥ १ ॥” सुगमार्थेव । परं रत्नप्रभायां त्रयोदश नरकप्रस्त-टास्तेषु द्वादशान्तराणि तेभ्य एकमुपर्येकमधोऽन्तरमपनीयते शेषेषु दशस्वन्त-रेषु भवनवासिन इति तात्पर्यमिति । एषां दशानामपि एकैकास्मिन्निकाये द्वौ द्वाविन्द्रौ स्यातां दक्षिणोत्तरश्रेण्याश्रयणात् सर्वाग्रेण चमरादयो विंशतिरिन्द्रा भवेयुरिति । तथैतेषां भवनसङ्ख्यावगाहनशक्तिवर्णध्वर्यायुश्चिन्हादयो नात्र लिख्यन्ते, सूत्रकृतापि प्रस्तुतं नोपदर्शितमतोऽन्यशास्त्रेभ्योऽवसेयमिति । अथभवनवासिवक्तव्यतां निरूप्य गाथाया द्वितीयपादेन व्यन्तराणां सूचयति—‘अट्टविह’ ति विविधमन्तरं वनान्तरादिकमाश्रयतया येषां ते व्यन्तराः । तथा वनानामन्तरेषु शैलान्तरेषु कन्दरान्तरेषु वसन्ति तत्प्रसिद्धमेव यथा (अथवा विगतं) भृत्यबच्चक्रवर्त्याधाराधकत्वेन (अन्तरं) विशेषो मनुष्येभ्यो

IV Vaismānika dévas are of two kinds viz (1) Kalpopanna (having grades of position etc) and (2) Kalpātita (those who are beyond such grades)

(I) Kalpopapanna dévas are of twelve kinds viz 1 Saudharma 2 Isāna 3 Sanat khmāra 4 Māhendra 5 Brahmāloka 6 Lān-
taka 7 Mahāsukra 8 Sahasrāra 9 Anat 10 Prānat 11 Āraṇa
and 12 Acyuta They are paryaptā and a-parpāptā

II Kalpātita dévas are of two kinds viz (1) Gāaveyaka and (2) Anuttaraupa—pātika

येषां ते व्यन्तराः । तथा वनानामन्तरेषु भवाः पृषोदरादित्वान्मागमे वान-
मन्तरा इत्यपि । तेऽष्टविधा अष्टमकारा भवन्ति । ते वामी-पिञ्जोपाः १
यूताः २ यक्षाः ३ राक्षसाः ४ किमराः ५ किंपुरुषाः ६ महोरमा ७
गन्धर्वाः ८ इति । अयैतैषा क्वावस्थान ? तदाह-रयणाहपदमनोपयसहस्ते
इक्ष्वांसमहोर्वरिं सुप्तु । अद्वसयप अद्व य , वितरजाईत् पचेयं ॥ १ ॥”
पुनरन्ये त्वष्टमकारा व्यन्तरा , तद्यथा-एष पदममि सप मोयवदसर्ग अहोर्वरि
सुप्तु । अद्वसगेष्टु जाई, अगपजाई परियसन्ति ॥ १ ॥” ते त्विमे “अवपभी १
पवपभी २ इसिमाई ३ भूइवाइए ४ वेव । कदीय ५ महाकदी ६ कोइडे ७
वेव पयए य ८ ॥ २ ॥ इयोरपि जातपोः मयमात् पोदञ्च मेव भवन्ति ।
एषामप्येकैकस्यां जातौ द्वौ द्वाविन्द्रौ । एषं त्रिषदिन्द्रास्तेषु भवेयुरिति ।

Graivéyaka dévas are of nine kinds They are 1 Lower graivéyaka of the lower trinity 2 Middle graivéyaka of the lower trinity 3 Upper graivéyakas of the lower trinity 4 Lower graivéyaka of the middle trinity 5 Middle graivéyaka of the middle trinity 6 Upper graivéyaka of the middle trinity 7 Lower graivéyaka of the upper trinity (8) middle graivéyaka of the upper trinity and (9) Upper Graivéyaka of the upper trinity They are paryāptā and a-paryāptā.

Anuttaranuapātika dévas are of five kinds viz (1) Vijaya (2) Vajrayanta (3) Jayanta (4) Aparājita and (5) Sarvārtha Siddha

Asura Kumāra, Nāga Kumāra etc are Bhavanavāsi dévas (gods) They are called Kumāra (bachelors) because like royal princes they are handsome of gentle charming and graceful gait and being fond of amorous pursuits they are capable of assuming attractive artificial forms of various kinds

They are foppish with regard to apparel, language, putting on of ornaments weapons, clothes, and also with regard to their palanquins, boats, conveyances etc They are hā hā sportive and always ready for sensual pleasures

आयुर्वर्णादि शास्त्रान्तरेभ्योऽवसेयमिति । इत्युक्तो व्यन्तरविभागः । अथ
ज्योतिष्कस्वरूपं निरूप्यते—द्योतनं ज्योतिरौणादित्वात्तदेपामस्ति इति
ब्रीह्यादिभ्य (स्तौ ७-२-५) इति इक प्रत्ययः इकारलोपे ज्योतिष्काः । ते
पञ्चविधाः, तद्यथा—चन्द्राः १ सूर्याः २ ग्रहमण्डलादयोऽष्टाशीतिसङ्ख्याः ३
अनुचन्द्र नक्षत्राण्यश्विन्यादीन्यष्टविंशतिः ४ अनुचन्द्रं तारकाः पट्पष्टिसहस्राः
कोटाकोटयो नव शतानि कोटाकोटयः पञ्चसप्ततिकोटयोऽनुचन्द्रं ज्ञेयाश्चेति ५ ।
एपामवस्थितिस्वरूपं प्रस्तावयति । उक्तं च सङ्ग्रहिण्याम्-^१ समभूयलाउ

१ समभूतलादृभिः दशोर्नयेजिनशतैरारभ्य ।

उपरि दशोत्तरयोजनशते तिष्ठन्ति ज्योतिष्का ॥ १ ॥

तत्र रविर्दक्षसु योजनेषु अशीतौ तदुपरि शशी च ऋथेषु ।

अथो भरणि* स्वातिरूपरि बहिर्मुलमभ्यन्तरेऽमिजित् ॥ २ ॥

तारका रविचन्द्र नक्षत्राणि बुद्ध शुक्र जीव मङ्गलशनैश्चरा ।

सप्तशतानि नवत्यधिकानि दश अशीति चत्वारि कमणास्त्रिकाश्चतुर्षु ॥ ३ ॥

Kinnaras are of ten kinds They are (1) Kinnara (2)
Kimpurusha (3) Kimpurusttama (4) Kinnarottama (5) Hridayāṅgama
(6) Rūpaśāli (7) Anindita (8) Manorama (9) Ratipriya and (10)
Rati-śrēṣṭha

Kimpurusas are of ten kinds They are (1) Puruṣa (2)
Satpuruṣa (3) Mahāpuruṣa (4) Puruṣa vṛisabha (5) Puruṣottama
(6) Ati-puruṣa (7) Mahādēva (8) Marut (9) meruprabha and
(10) Yaśaswān

Mahoragas are of ten kinds They are (1) Bhujaṅga (2)
Bhogaśāli (3) Mahākāya (4) Ati-kāya (5) Skandha-śāli (6) Mano-
rama (7) Mahāvēga (8) Mahāyaksa (9) Mērukānta and (10) Bhā-
swan.

Gandharvas are of twelve kinds. viz (1) Hāhā (2) Huḥu
(3) Tumbaru (4) Nārada (5) Risi-vādika (6) Bhūta-vādika (7)
Kādamba (8) Mahā-kādamba (9) Raivata (10) Viśva-vasu 11)
Gita-rati and (12) Giyaśa

Yaksas are of thirteen kinds viz Pūrṇa-bhadra (4) Maṇi-
bhadra (3) Śvēta-bhadra (4) Harit-bhadra (5) Sumano-bhadra
(6) Vyatipātika-bhadra (7) Su-bhadra (8) Sarvato-bhadra (9)

अह्नि दसुणमोयसपहि आरम्भ । उवरि दसुत्तरमोयसयमि पिहंति ओ
 सिपा ॥ १ ॥ तत्परपी दसमोयण, असोइ तदुवरि सती य रिक्खेसु । अ
 परणिसाइ उवरि, बहि मूलोम्मिठरे अमिई ॥ २ ॥ तार रविचंदरिक्खा पु
 सुक्कामीवर्यगल्लसणिया । सगसयनइ दस मसीइ, चउ चउ कमसो तिपा
 चउसु ॥ ३ ॥ एता मकटार्था एव । तथेते द्विमकाराभराः स्थिराभेति ।
 तत्र मनुष्यसोऽहान्तर्बर्तिनधराः सप्सृहिस्तु स्थिराः । तेषां स्थिराणां मनुष्य
 षोऽरूपवर्तिभ्यो ज्योतिष्केभ्यो विमानान्यायामद्विक्रमाम्ब्यामुद्यत्वेन चार्पयमा
 नानि । विस्रसास्त्रामाभ्याश्च सदायस्याना (स्थिता)नीत्यर्थः । तेष्वपि पञ्चमकारा
 एव सन्ति । तेषामायुः प्रमाणादि मकटत्वाभ्योच्यते । इत्युक्तं ज्योतिष्कार्था
 स्वरूपं । अथ क्रमायातं वैमानिकस्वरूपं निरूपयति—तथा दुविहा० तत्र विष्टि
 पुण्यैर्मनुमिर्मान्यन्ते उपसृज्यन्ते इति विमानानि तेषु मराः वैमानिकाः, ते च
 द्विधा कसूपोपपन्नाः कसुपातीताश्च । तत्र कसूपः त्र्यतिर्मर्यादामीतमित्येकार्थाः ।
 स चेन्द्रस्वत्त्वामानिकादिब्यवस्थारूपस्तं प्रतिपन्नाः कसूपोपपन्नाः । तेषु सौवर्ग
 १ ईशान २ सनत्कुमार ३ यादेन्द्र ४ धृष्ट ५ सान्तक ६ शुक्र ७ सरसार ८ आनत
 ९ प्राणत १० आरण ११ अच्युत १२ निपासिनः । परतस्तु ग्रैवेयकाद्रुपर
 विमानवासिनः सर्वेषामपि तेषामहमित्त्वत्वात् कसुपातीताः सामान्यतया ।

Manugya-rākṣa (10) Vanādhipati (11) Vanāhara (12) Rūpa yākṣa
 and (13) Yaksottama.

Rākṣasa are of seven kinds viz. (1) Bhīma (2) Mahā-bhīma
 (3) Vigraha (4) Vināyaka (5) Jala-rākṣas (6) Rākṣas-rākṣasa and
 (7) Brahma-rākṣasa.

Bhūtas are of nine kinds viz. (1) Su-rūpa (2) Prati-rūpa (3)
 Ati-rūpa (4) Bhutottama (5) Kanda (6) Mahā skanda (7) Mahā-
 vāga (8) Pratiicchanna and (9) Akāśaga

Plāśas are of sixteen kinds viz (1) Kūsmāṇḍa (2)
 Pataka (3) Sujosā (4) Ahanika (5) Kāla (6) Mahākāla (7) Cokṣa
 (8) Acokṣa (9) Tāla-plāśa (10) Mukhara plāśa (11) Adhastāraka
 (12) Dēha (13) Vidēha (14) Mahāvīdēha (15) Tugrika, and (16)
 Ghana-plāśa.

अथ नामतो ग्रैवेयकानां विशेषो निरूप्यते, तद्यथा १ सुदर्शित १ सुप्रबुद्ध २ मणोरमं ३ सन्वमह ४ सुविसालं ५ सोमणस ६ सोमाणस ७ प्रियंकरं ८ चैव नन्दिकरं ९ ॥ १ ॥ विजयं च १ वेजयन्तं २ जयन्तं ३ अपराजितं ४ च सन्वहं ५ । एतसु चैव गया, कल्पाद्या मुण्येयन्वा ॥ २ ॥ इत्युक्ता द्विधा अपि वैमानिकाः 'देवा' । एव सर्वे पञ्चेन्द्रियाणां भेदा ज्ञेयाः ॥ २४ ॥

D C. The dévas—gods or deities—are of four kinds viz (1) Bhavanādhīpati (2) Vyantara (3) Jyotiska and (4) Vaimānika.

There being no difference between the residence and the resident, the bhavans or the mansions also mean the deities dwelling in the mansions Their adhipatis or kings are the Indras who are twenty one for each of the north and south řrenī (row) of the ten bhavans The bhavana-vāsi dévas are of ten kinds viz 1 Asura Kumāra (2) Nāga Kumkra (3) Vidyut Kumāra (4) Suvarṇa Kumāra (5) Agni Kumāra (6) Dvīpa Kumāra (7) Udadhi Kumāra (8) Dig Kumāra (9) Vāyn Kumāra and (10) Stanita Kumāra These are called Kumāra because they are always young sportive and full of sensual pleasures.

The Ratnaprabhā earth is divided into 13 layers Out of the twelve inner layers, one upper one and one lower one are left out In the remaining ten layers dwell the Bhavanapati gods Two Indras live in each of these ten layers; thus the total number of Indras being twenty for the ten bhavanas These ten nikāyas or residential places, extend to 178000 yojanas [1 yojana=8 miles]

II Vyantaras—Those living in forests at different (vividha) distances (antara) are called Vyantaras Or, whose distinction

१ सुदर्शनं सुप्रबुद्ध मनोरम सर्वभद्र सुविशालं ।

सुमनस सौमनस्य प्रियकर चैव नन्दिकरम् ॥ १ ॥

२ विजय च वेजयन्त जयन्तमपराजितं च सर्वार्थम् ।

एतेषु चैव गता कल्पातीनां ज्ञातव्या ॥ २ ॥

(antara) from the human beings is lost (vigata) on account of their serving Cakravartins sovereigns etc or even those born in (and so dwelling in) forests are called the Vyantaras or Vānamantaras

Vyantaras are eight-fold viz, (1) Pīśācas (2) Bhūtas (3) Yakṣas (4) Rākṣasas (5) Kinnaras (6) Kimpuruṣas (7) Manoragas and (8) Gandharvas

Vyantaras reside in the central 800 yojanas of the upper one thousand yojanas of the Ratna-prabhā earth, leaving aside the upper and lower layers of 100 yojanas each. Others make distinction between the Vyantaras and Vāna-mantaras and contend that the latter dwell in the first 80 yojanas leaving off the upper and lower layers of 10 yojanas each (out of the first hundred yojanas) Thus there are sixteen kinds of gods of this type and their 30 Indras.

The Jyotiṣka.—Jyotiṣ means brilliance and the Jyotiṣkas are those that possess brilliance. They are of five types in which (1) the Sun (2) the Moon (3) the Planets (4) the Constellations and (5) the Stars are included. These Jyotiṣkas or Luminaries reside in 110 yojanas above 790 yojanas of the sama-bhūtala (ground-level) and are divided into two sets—Cara [moving] and Sthira [motionless] The luminaries of the first type are the inhabitants of the Manṣya-loka, and the motion-less ones live outside. The reason is that the sama bhūtala is at the foot of the Mount-Māru which is the centre of our earth

The celestial carts of the five moving luminaries inside the the manuṣya-loka naturally move round Mount Māru while those of the other five are steady

The Vaimānikas Vimānas are those worldly objects that are honoured or enjoyed [manyante] by specially or excessively [vīṣṭa] meritorious persons and the Vaimānikas are those that originate from these. They too are two-fold viz (1) Kālpapa panna and (2) Kālpāṣṭa-kalpa means status in life bounds of morality or

superior power. It is an arrangement like the servant and the master in which the ordinary gods and goddesses must obey the orders of the Indra. Upapanna means reached, approached or acquired They dwell in twelve déva-lokas which are named Saudharma, Isāna etc.

Those that have passed such a condition of dependence as servant and master by reason of their highly meritorious deeds and who are extremely more powerful and opulent than Indras are known as Kālpātita dévas They are of two kinds viz (1) Graivēyaka and (2) Anuttaraupāpka

Graivēyaka dévas are of nine kinds viz (1) Lower Graiveyakas of the lower trik (2) Middle Graivēyakas of the lower trik (3) Upper Graivēyakas of the lower trik (4) Lower Graivēyakas of the middle trik (5) Middle Graiveyakas of the middle trik (6) Upper Graivēyakas of the middle trik (7) Lower Graiveyakas of the upper trik (8) Middle Graiveyakas of the upper trik (9) Upper Graivēyakas of the upper trik

Anullaraupapātika dévas are of five kinds. They are of (1) Vijaya (2) Vaijayanta (3) Jayanta (4) Aparājita and (5) Sarvārtha Siddha

[Ratna-prabhā prithvi is 180000 yojanas deep. It is divided into thirteen layers. Out of inner twelve layers one upper one of 1000 yojanas and lower one of 1000 yojanas are left. In the remaining ten layers of 178000 yojanas dwell the Bhanapati gods These gods live in bhavanas (Mansions) and in residential quarters resembling pavilions They are called Bhavanapati gods because they live in bhavanas (mansions) They are handsome, joyful, playful, and foppish like royal princes and therefore they are called Kumāras e-g. Asura-Kumāra Nāga Kumāra etc.

Vyanatra gods

In the 800 yojanas remaining after leaving off one hundred yojanas above and 100 yojanas below from the 1000 yojanas left out in the upper layer, dwell the eight kinds of Vānavyantara gods-

(antara) from the human beings is lost (vigata) on account of their serving Cakravartins sovereigns etc; or even those born in (and so dwelling in) forests are called the Vymātaras or Vānamāntaras.

Vyāntāras are eight-fold viz, (1) Piśācas (2) Bhūtas (3) Yakṣas (4) Rākṣasas (5) Kinnaras (6) Kimpuruṣas (7) Manoragas and (8) Gandharvas.

Vyāntaras reside in the central 800 yojanas of the upper one thousand yojanas of the Ratna-prabhā earth leaving aside the upper and lower layers of 100 yojanas each. Others make distinction between the Vymātaras and Vāna-māntaras and contend that the latter dwell in the first 80 yojanas leaving off the upper and lower layers of 10 yojanas each (out of the first hundred yojanas). Thus there are sixteen kinds of gods of this type and their 30 Indras.

The Jyotiṣka.—Jyotis means brilliance and the Jyotiṣkas are those that possess brilliance. They are of five types in which (1) the Sun (2) the Moon (3) the Planets (4) the Constellations and (5) the Stars are included. These Jyotiṣkas or Luminaries reside in 110 yojanas above 790 yojanas of the sama-bhūtala (ground-level) and are divided into two sets—Cara [moving] and Sthira [motionless]. The luminaries of the first type are the inhabitants of the Manuṣya-loka, and the motion-less ones live outside. The reason is that the sama bhūtala is at the foot of the Mount-Māru which is the centre of our earth.

The celestial carts of the five moving luminaries inside the the manuṣya-loka naturally move round Mount Māru while those of the other five are steady.

The Valmānikas, Vimāns are those worldly objects that are honoured or enjoyed [manyante] by specially or excessively [vīṣṭa] meritorious persons and the Valmānikas are those that originate from these. They too are two-fold viz (1) Kālpapa panna and (2) Kālpātita-kālpā means status in life bounds of morality or

Jyotiska Heavenly Bodies located above the Adhī Dvīpa* which is inhabited by human beings and sub-human beings (lower animals or brutes) revolve round Mount Méru and they are called Cara (Revolving) Jyotiska

The Five Jyotiska Heavenly Bodies outside the Adhī Dvīpa are Sthira (Stable) Jyotiska The Jyotiska Heavenly Bodies are ten-five Cara (Moving) and five sthira (Stable)

Going higher above the Vimānas of the Grahas (Planets) at the end of one rajju-loka of innumerable yojanas, Saudharma Déva-loka, is in the South and Isāna Déva-loka is in the North In the same way, the Third Déva loka is above it, in the South, and the Fourth Dévaloka is in the North

Above these, in the center are the Fifth and the Sixth Dévalokas one above the other.

Above these, in the same way, are arranged in the centre, the Seventh Dévaloka and the Eighth Déva-loka, one above the other.

The Ninth Déva-loka is the South, and the Tenth is in the North

Above these, the Eleventh Déva-loka is in the South, and the Twelfth Déva-loka is in the North

Arrangement of Déva-lokas

South	Center	North
11		12
9		10
	8	
	7	
	6	
	(k)	
	5	

* Jambū Dvīpa, Dhātakī Khanda and half the portion of Puskarāvartā Dvīpa constitute Adhī Dvīpa.

Vyantara means dwelling without an interval or dwelling at intervals of various kinds—at long distances. Owing to their dwelling in forests they are called Vāṣa-vyantara or Vāṣa-mantara gods

-Jyotiṣka-dévas-

The locality occupied by the Seven Nāraka-bhūmis is called Adho Loka. One inhabited by Vaimāṇika gods is called Urdhva Loka and the world inhabited by us (human beings) and the sub-human creatures is called Tiryak loka or Tirchā loka. The universe is thus divided into Urdva Loka (Upper World), Tiryak or Tirchā Loka (Middle World) and Adho Loka (Lower World).

Exactly in the middle of the Tirchā Loka is Méru Parvata (Mount Méru) and at the foot of that mountain there is a flat even surface—land named Samabhūtala containing a delightfully beautiful holy piece of ground named Rucaka Pradeś which is perfectly free from the bondage of all the eight varieties of Karmas and from which all the measurements of height of the various eternal objects described in the Jaina Āgamas (Scriptures) are taken.

The Tirchā Loka extends over Eighteen hundred (1800) yojanas, 900 yojanas above Samabhūtala Pṛithivī and 900 yojanas below it.

In the upper 900 yojanas of Tirchā Loka the Jyotiṣka Heavenly Bodies are arranged as follows —

The Stars are located at a distance of 790 yojanas above the Samabhūtala Pṛithivī.

The Vimāna of Sūrya is 10 yojanas above the region of stars.

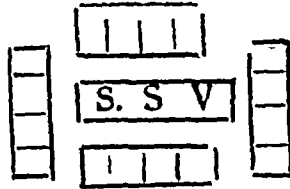
The Vimāna of Candrar (the Moon) is eighty (80) yojanas above that of the Sun.

The Nakṣatras (Constellations) are four (4) yojanas above the Moon.

The Grahas (Planets) Planets (Grahas) are sixteen (16) yojanas above the the constellations. The Vimānas of the Five

Anuttara Vimāns

Above the Nava Graivēyaka Vimāns there are Five Anuttara (highest-most excellent) Vimāns on a level surface out of which Sarvārtha-Siddha Vimāna, is in the center, and the remaining four Vimāns are in four direchous.



Tryak Jrimbhaka Dévas

Ten kinds of Tiryak Jrimbhaka Dévas are a variety of Vyantara gods They are (1) Anna Jrimbhaka (2) Pāna Jrimbhaka (3) Vastra Jrimbhaka (4)† Léna Jrimbhaka (5) Puspa Jrimbhaka (6) Phala Jrimbhaka (7) Puspa Jrimbhaka (8) Śayana Jrimbhaka (9) Vidyā Jrimbhaka, and (10) A-vyakta Jrimbhaka. They fill up the house of Tīrthankara as with gold, wealth, ornaments, corn, and other articles suggested by their respective names, on the auspicious days of 1 Cyavana (descent from heaven) 2 Janma (birth) and other auspicious days of Tīrthankaras They live on mount Vairādhya

Paramādharmika Dévas

Paramādharmika Dévas are parama (extremely) adharmika (vicious-cruel) They are included in the class of Bhavana-pati gods They froment in various terrible ways, the denizens of the first three hells by maiming them, culting off the flesh from their bodies by taking away the skin of their bodles and putting them to different kinds of promres.

Indras

Ten bhavana pati gods have 20 Indrn Vyantara and Vāna-vyantara gods have 32 Indras Jy opska have 2 Indras one for

† Léna (relating to houses, buildings etc.

3
1

(k)

4
2

(k)

Abodes of Kilbāṣka Dévas

In the Déva-lokas, the Kilbāṣka Dévas have their abodes at three places viz 1 Below the Saudharma Déva-loka 2 Below the Māna Déva-loka, and 3 Below the Sixth Déva-loka (as shown above by (k) The Kilbāṣka gods are of the lowest class. They do menial work. They are generally despised and shunned.

Lokāntika Dévas

Lokāntika Dévas have their nine abodes in the Kriṣṇa-rūṣi (a row of a black layer of sa-cita (full of living matter) and a-cita (free from living matter) earth) in the Ariṣṭa pavement of the Fifth Déva-loka. Lokāntika gods are very chaste and during their next life they attain Mokṣa (Liberation). One year before the Dikṣā Kāla (time of renunciation) of every Tīrthāṅkara, they go to the Tīrthāṅkara and remind him to give gifts of Vārṣika-dāna (gifts of one year's duration) to poor and needy persons, and to renounce all worldly pleasures. These gods have their habitations near the end of the Loka (world of living beings) and hence they are called Lokāntika Dévas.

Nava Grahāvāka Dévas

The nine vimāns (aerial cars) of the Nava Grahāvāka gods are arranged in three rows of three vimāns each one above the other located in the Neck portion of an imaginary figure of a Man standing with his feet wide apart and with his arms bent at the elbow resting on the waist with which the configuration of the Cauda Rāja Loka or Cauda Rājju Loka or the Universe bears a close resemblance. They are called Grahāvāka, because they are situated in the grīva or neck.

(k) Abodes of Kilbāṣka gods.

APPENDIX

Classification of Dévas (gods)

1. Bhavana-pati Dévas (10)

1 Asura Kumāra	6. Dvīpa Kumāra
2. Nāga Kumāra	7 Udadhi Kumāra
3. Suvarṇa Kumāra	8. Dig (dīśi) Kumāra
4. Vidyut Kumāra	9. Pavana Kumāra
5 Agni Kumāra	10 Stanṭ (Mégha) Kumāra

Paramādhārmika Dévas (15)

1 Amba	9. Asi-patra
2 Ambarisa	10. Vanā
3 Śyāma	11 Kum̐bhī
4. Śabala	12. Vālukā
5. Rudra	13. Vaitarani
6 Upa-rudra	14. Khara-svara
7 Kāla	15. Mahā-ghosa
8. Mahā-kāla	

2. Vyantara Dévās (8)

1. Piśāca	5. Kinnara
2. Bhūta	6 Kum̐ Purusa
3 Yaksa	7 Mahoraga
4. Rāksasa	8 Gandharva

Vāṇa-vyantara Dévas (8)

1 Aṇapannī	5 Kandita
2. Paṇa-pannī	6 Mahā-Kandita
3. Isī-vādi	7. Kōhaṇḍa
4. Bhūta-vādi	8 Pataṅga

3 Jyotisk Dévās

Cara	Sthira	
1. Candra (Moon)	1. Candra	1
2 Sūrya (Sun)	2. Sūrya	1
3. Graha (Planets)	3 Graha	88
4 Naksatra	4. Naksatra	28
5. Tārakā (Stars)	5 Tārakā (Stars)	

the Sun and one for the Moon. Vaimānika gods have 10 Indra viz Eight for the first eight dēva-lokas one for the ninth heaven and for the tenth, and one for the eleventh and the twelfth heavens.

	Indras
Bhavana-peti	20
Vyantara and Vāpa-vyantara	32
Jyōtṣk	2
Vaimānika	10
	<hr/> 64

Kalpōpapanna and Kalpātita

Indras are the kings of gods. Just as we have a social arrangement of a king and subjects, or of a master and a servant, in the same way the gods have the same arrangement. So there are king gods and servant gods. The gods among whom such an arrangement exists are called Kalpōpapanna and the gods who are beyond that stage are called Kalpātita gods. They are classified as follows:—

Kalpōpapanna	Kalpātita
10 Bhavanapeti	Nava Grahāvyaṣa (9)
16 Vyantara and Vānavyantara	Five Amūtiara (5)
10 Jyōtṣka-Cara and Sthira	
12 Vaimānika	
15 Paramādharmika	
9 Lokāntika	
10 Tiryak Jrimbhaka.	
3 Kūbbika.	

99

99 Paryāpta

99 A-paryāpta

—198 kinds of gods

APPENDIX

563 Kinds of Living Beings

Sthāvara	22
Vikaléndriyas (2-3-4 Indriyas)	6
Tīryanca Pancèndriya	20
Nārakī	14
Manusya	303
Dévas (gods)	198
	<hr/> 563

CHAPTER II

मुक्तात्मा Mukta Jivas (Liberated Souls)

अथात्र द्वितीयगाथायां जीवा द्विधा उक्ताः सिद्धाः सांसारिकाश्च ।
तत्र सांसारिकाणां जीवानां गमनिकामात्रं विशेषो दर्शितः । अथ सिद्धस्वरूपं
निरूपयति । अथ मुक्तकृता व्यत्ययः प्रदर्शितः । तत्तु सर्वं सांसारिकव्यवहारा-
तीतत्वात्पूर्वं तेषां सिद्धानां विशेषो न दर्शितः अधुना तद्व्यनक्ति—

सिद्धा पनरसभेया तित्थअतित्था य सिद्धभेएणं ।

एए संखेवेणं, जीव विगप्पा समक्खाया ॥ २५ ॥

25 Siddhā panarasa-bhéyā tittā a tittā ya Siddhabhéenam ।
Eé samkhévénam jīva-vigappā samakkhāya 25

[सिद्धा पञ्चदशभेदाः तीर्थातीर्थादिसिद्धभेदेन ।

एते संक्षेपेण जीव विकल्पाः समाख्याताः ॥ २५ ॥

Siddhān panca-daśa bhédān tīrthā tīrthādi siddha-bhédēna ।
Ete samksepēna jīva-vikalpān samakhyātān 25]

Trans 25 The Perfect Souls are of fifteen types such as the Tirtha Siddhas or the A-tirtha Siddhas etc These different types of living beings, are explained clearly in brief. 25

व्याख्या—२५—सिद्धा निष्ठितार्थाः क्षीणाशेषकर्माण । ते पञ्चदशधा ।
सूत्रे तु तीर्थकरभेदावुक्ता । चकारादन्वेऽपि त्रयोदशभेदा ग्राह्या । सूत्रात्वा-

4. Valmānīka Dévas,

(a) Kalpapepanna-Déva-lokas (12)

1 Saudharma	7 Śakra
2 Itāna	8 Sahasrāra
3 Sanat-Kuṁhāra	9 Anata
4 Māhendra	10 Prāgata
5 Brahma	11 Āraṇa
6 Lantaka	12 Acyuta

Lokāntika Dévas (9)

1 Sarasvata	6 Triṣṭa
2 Āditya	7 Avijā-bādha
3 Vahni	8 marut
4 Aruṇa	9 Ariṣṭa
5 Garuḍa-koṭya	

Tiryak Jṛimbhaka (10)

1 Anna Jṛimbhaka	8 Śayana Jṛimbhaka
2 Pāna Jṛimbhaka	9 Vidyā Jṛimbhaka
3 Vāstra Jṛimbhaka	10 Apyakta Jṛimbhaka
4 Lōṣa Jṛimbhaka	These are a variety of Vyantara gods.
5 Puṣpa Jṛimbhaka	
6 Phala Jṛimbhaka	
7 Puṣpa-phala Jṛimbhaka	

(b) Kalpātītita Dévas

Nava Grahavyāka Dévas. (9)

1 Sudarśana	6 Sumanaś
2 Su pratibadha	7 Saṁmāśasya
3 Manorama	8 Priyākara
4 Sarvato-bhadra	9 Nandikra
5 Su-vilāla	

Anuttara Vimāna (5)

1 Vijaya	4 Aparājita
2 Vajrayanta	5 Sarvārtha Siddha
3 Jayanta	

स्वयमात्मना बुद्धास्तत्त्वं ज्ञानवन्तः स्वयंबुद्धा तथा सन्तो ये सिद्धास्ते स्वयंबुद्ध
 सिद्धाः १२ । स्वयंबुद्धप्रत्येकबुद्धानां च बोध्युपधिश्रुतलिङ्गकृतो विशेषः । तथाहि
 स्वयंबुद्धानां बाह्यनिमित्तमन्तरैणैव बोधिः, प्रत्येकबुद्धानां तदपेक्षया । श्रयते
 च—'वसमे य इन्द्रकेज्ज्वल ए अंवे य पुष्पि ए वोही । करकण्डुदुम्भहस्स नमिस्स
 गंधाररण्णे य ॥ १ ॥ इति सूत्रे बाह्यवृषभादि प्रत्ययसापेक्षतया करकण्डवादीनां
 प्रत्येकबुद्धानां बोधिरिति । उपधिः स्वयंबुद्धानां पात्रादिद्वादशविधः । तद्यथा—
 १ पत्तं १ पत्तावधो २ पायद्वयणं ३ च पायकेसरिया ४ । पडळाइ ५ रयताणं
 ६ गोच्छब्धो, पायनिज्जोगो ॥ १ ॥ तिस्सेव य पच्छागा १० रयहरणं चेव ११
 होइ मुहपोत्ती १२ ॥ २ ॥ प्रत्येकबुद्धानां तु जघन्येन रजोहरणमुखपोति-
 कारूपो द्विविध उपधिः । उत्कृष्टतस्तु पुनश्चोलपद्ममात्रककल्पत्रिकवर्जो
 नवविध उपधिः । स्वयंबुद्धानां पूर्वाधीतं श्रुतं संभवति न वा, प्रत्येकबुद्धानां
 तु पुनस्तन्नियमाद्भवति, जघन्येनैकादशाङ्गान्युत्कृष्टतोऽभिन्नदशपूर्वाणीति ।
 लिङ्गप्रतिपत्तिस्तु स्वयंबुद्धानां यदि पूर्वाधीतं श्रुतं नास्ति ततो नियमाद् गुरुसमीपे
 भवन्ति, गच्छे च विहरन्ति, अथ श्रुतं भवति ततो देवता लिङ्गं प्रयच्छति
 गुरुसमीपे वा तत्प्रतिपद्यन्ते । यदि चैकाकिविहारेच्छावन्तस्तदौकाकिन एव
 विहरन्ति, अन्यथा गच्छ एवासते इति । प्रत्येकबुद्धानां पुनर्लिङ्गं देवतैव ददाति,
 लिङ्गवर्जिता वा भवन्ति १२ । तथैकैकस्मिन् समये एकैका एव सन्तो ये
 सिद्धास्ते एकसिद्धाः १३ । एकसमये द्वयादीनामष्टशतानां सेधनादनेकसिद्धा ।
 तत्रानेकसमयसिद्धानां प्ररूपणार्था गाथाः—वत्तीसा अडयाळा सट्टी वावत्तरी य
 बोद्धवा । चुलसीई छन्नवई, दुरहियमहुत्तरसयं च ॥ १ ॥ एतद्विवरणं—यदैक-
 स्मिन्समये एकादिर्वा उत्कर्षेण द्वात्रिंशत्सिध्यन्ति तदा द्वितीयसमयेऽपि
 द्वात्रिंशत्, एव नैरन्तर्येणाष्टौ समयान् यावद् द्वात्रिंशत्सिध्यन्ति, तत ऊर्ध्वम-

१ वृषभश्च इन्द्रकेतुवलय आश्रयः पुष्पिता ।

बोधिः करकण्डोर्दुर्मुखस्य, नमेर्गान्धारराज्ञश्च ॥ १ ॥

२ पात्र पात्रबन्ध पात्रस्थापन च पात्रप्रमार्जिका ।

पटलानि रजस्त्राण गोच्छक पात्रनियोग ॥ २ ॥

त्रय एव प्रच्छादका रजोहरणं चैव मुखवस्त्रिकाभवति ॥

स्वरूपे सिध्यति । तथया-तीर्थकराः सन्तो ये सिद्धास्ते तीर्थकरसिद्धाः १ ।
 अतीर्थकरा-सामान्य केवलिनः सन्तो ये सिद्धास्तेऽतीर्थ(कर) सिद्धाः २ ।
 इति सामान्यं, अयो विशेषं व्यनक्ति-तीर्थत्वे संसारोऽनेनेति तीर्थं यथानस्थित-
 जीवामीवादिपदार्थप्ररूपकं परमगुरुमणीतं प्रयत्न, तच्च निराधार न मरवीति
 स सप्तः प्रयमगणधरो वा वेदितव्यः, तस्मिन्नुत्पन्ने ये सिद्धास्ते तीर्थसिद्धाः ३ ।
 तथा च स्वच्छिन्ने रमोहरणादिरूपे व्यवस्थिताः सन्तो ये सिद्धास्ते स्वच्छि-
 सिद्धाः ४ । तथाऽन्यच्छिन्ने परिग्रामकादि सम्बन्धिनि पल्लुकलकपायादिरूपे
 द्रव्यच्छिन्ने व्यवस्थिताः सन्तो ये सिद्धास्तेऽन्यच्छिन्नसिद्धाः । यदाऽन्यच्छिन्निनां
 भावतः सम्यक्त्वादिप्रतिपन्नानां केवलमुत्पद्यते, तत्समयं च काळं कुर्यान्ति,
 तदैवान्यच्छिन्नसिद्धत्वं द्रष्टव्यं, अन्यथा यदि दीर्घमायुष्कमात्मनः पश्यति ज्ञानेन
 तव साधुच्छिन्नेष्वप्रतिपद्यन्तेः ५ । तथा स्त्रिया स्निग्धं स्त्रीच्छिन्नं स्त्रीत्वस्मोपपन्न
 सप्तित्यर्थः । (तच्च) वेद शरीरनिवृत्तिर्नेपथ्यं च । तत्रेह शरीरनिवृत्त्या प्रयातन
 न वेदनेपथ्याभ्यां, वेदे सति सिद्धा (ध्य) मावाह, नेपथ्यस्य चाप्रपञ्चत्वात् ।
 तस्मिन् स्त्रीच्छिन्ने वर्तमानाः सन्तो ये सिद्धाः मत्प्रेक्षुद्वयविताः केचित्
 स्त्रीच्छिन्नसिद्धाः ६ । तथा पुरुषच्छिन्ने शरीर निवृत्तिरूपे व्यवस्थिता सन्तो ये
 सिद्धास्ते पुरुषच्छिन्नसिद्धाः ७ । तथा नपुंसकच्छिन्नं वर्तमानाः सन्तो ये सिद्धास्ते
 नपुंसकच्छिन्नसिद्धाः ८ । ग्रहस्थाः सन्तो ये सिद्धास्ते ग्रहच्छिन्नसिद्धा ९ । तथा
 तीर्थस्याभावोऽतीर्थ, तीर्थस्याभावस्तु अनुत्पादेऽप्यान्तराळे वा व्यवच्छेदे
 तस्मिन् समये सिद्धाः जाति स्मरणादिना निर्दग्धकर्मोऽतीर्थसिद्धाः । तच्च
 तीर्थस्यानुत्पादे सिद्धा मरुदेवीप्रसूतयः, न हि मरुदेव्याः सिद्धिगमनकाळे
 तीर्थमुत्पन्नमासीत् । तीर्थव्यवच्छेदेह सुविनिप्रसूतीनां तीर्थकृतां सप्तस्वन्तरेषु ।
 यदाह-० 'मिषतरे साधुपुच्छेभो' चि । तथापि ये जातिस्मरणादिना माहाप
 र्गमागां केवलिनो भूत्वा सिध्यन्ति ते तीर्थव्यवच्छेदे सिद्धा १० । मतीर्थेक
 किञ्चित् रूपमादिकं अनित्यादिमावनाकारणं वस्तुशुद्धाः शुद्धवन्तः परमार्थमिति
 मत्प्रेक्षुदाः (तथा) सन्तो ये सिद्धास्ते मत्प्रेक्षुद्वयसिद्धाः ११ ।

which the mundane existence can be got over And naturally such utterances must have some receptacle This latter can be either be the Saṅgha (a congregation of Sādhus (Monks) 2 Sādhvis (nuns) 3 Śrāvakas (laymen followers of Jinésvaras) and 4 Śravikas (female devotees) or the First Gaṇadhara When such a one is born some persons become free from worldly trammels

Such freed persons are also called Tirtha-siddha [or siddha, Perfect accomlished by Tirtha]

4 Sva-liṅga Siddhas are those Siddhas who have become siddha (freed), when they had the apparel and rajorahana and mukha-vastrikā of a Jain Sādhu with them.

5. Anya-liṅga Siddhas are those Siddhas who have become siddha (freed) when they have the apparal i.e. bark of trees or coloured clothes, and the liṅga of a Parivājaka (a wandering mendicant)

When such persons have Kévala Jñāna after the acquisition of Samyaktva (Right Knowledge), and if they died at the same moment, then their anya-liṅga siddhatva (the state of being a Siddha with the apparel and liṅga of mendicancy of another creed) becomes true But if such persons live longer after the attainment of Kévala Jñāna (Perfect Knowledge), then, enlightened by Perfect Knowledge they usually adopt sādhu-liṅga (the apparel and practices of a Jaina sādhu) 6. Stri-liṅga Siddhas are those Siddhas who have become siddha (freed) when they were females

6 Stritva (the state of being a female) constitutes (1) Possession of female organs and feminine body-configuration. (2) Véda-Possession of feminine impulses and inclinations and (3) Népathya-Acting Here the question is with sarīranivṛtti (possession of female organs and feminine configuration) and not with impulses or with feminine acting With feminine impulses and inclinations, there is absence of fitness for Siddhatva (becoming

वश्यमेवान्तरं भवति । एवं यदा पुनस्त्रयस्त्रिंशत् आरभ्याष्टमवारिभ्रमन्ता
एक समयेन सिध्यन्ति तदा निरन्तरं सप्तसमयान् सिध्यन्ति, ततोऽवश्यमेवान्तरं
भवति । एव यदैकोनपञ्चाशत्तयादि कृत्वा यावत् पट्टिः एकेन समयेन सिध्यन्ति
तदा निरन्तरं षट्समयान् सिध्यन्ति, तदुपरि अन्तरं समयादि भवति, एव
मन्यथापि योज्यं । यावदष्टाशतमेकसमयेन सिध्यन्ति तदाऽवश्यमेव समया
पुनरन्तरं भवति इति ॥ १४ ॥ तथा शुद्धा भाषायास्तैर्बोधिताः सन्तो वे
सिदास्ते शुद्धबोधित सिद्धा ॥ १५ ॥

इत्युक्तास्तीर्थंकरत्वादिभेदं सिद्धानां पञ्चदशभेदाः । मनु तीर्थंकरसिद्धा
तीर्थंकरसिद्धरूपभेदद्वयेऽर्पणेपाः सिद्धभेदाः सर्वेऽप्यन्तमवन्ति तत्किमर्थं
शेषभेदोपादानमुच्यते ? सत्यं, अन्तमवन्ति, परं न विवक्षितमहं द्वयोपादानं
भाषात् शेषभेदं परिहृत्य भवति विक्षेपं परिहृत्यार्थं चैव शास्त्ररम्भमयासोऽत्र
शेषभेदोपादानमिति । इत्येते जीवविकल्पा सांसारिका असांसारिका एके
न्द्रियाह्नो वा संश्लेषेणेति तेषां जीवामामसङ्ख्यातामन्तरत्वात्तन्मात्रातिव्यव-
हारेण समाख्याता-भजिता इति गार्थः ॥ २५ ॥

D C Siddhas or the Perfect Ones are those who are freed from all their Karmas They are of 15 kinds. Only two of these are mentioned in the Gāthā. But by the word Adī (etc) the rest 13 are to be understood.

- (1) Tīrtha (kara) Siddhas are those Perfect Souls who have become Siddhas when they were Tīrthāhkaras
- (2) A-tīrtha Siddhas are those Perfect Souls who became Siddhas when they were Sāmānya Kēvali

3 That by which the mundane existence can be crossed over is called a Tīrtha. It means an utterance about living and non-living substances by some great preceptor with the help of

between the Svayam Buddha and the Pratyéka Buddha is with regard to (1) upadhī (articles for use in ascetic life). (2) Śrūta (Knowledge) and (3) Linga (rajoḥaraṇa, mukhavastrikā) Svayam Buddhas have perfect enlightenment without the motive of any external object while Pratyéka Buddhas have that requirement. As for instance—Kara-kaṇḍu, Durmukha, Tīrthaṅkara Nami Nātha, and the King of Gandhāra had enlightenment through the medium of a bull, circles of the rain-bow, a mango-fruit and a flower

Svayam Buddhas have the following twelve articles for use viz 1 Pātra (wooden dishes and bowls) 2 Pātra-bandha (A square piece of cloth to tie dishes, bowls etc) 3 Pātra-sthāpana (anything over which vessels are placed), 4 Pātra-pramāṇjanikā (A wollen brush to wipe bowls etc) 5 Patalāni (pieces of cloth to cover dishes and bowls at the time of begging. 6 Rajastrānam (a covering for utensils, dishes etc) 7 Ġocchaka (गुच्छक) Two pieces of square woollen cloths with strings applied to one for tying utensils dishes, bowls etc 8-10 Three Pracchādakā (three coverings for the body 11 Raḥoḥaraṇa (A symbolic accessory of a Jaina Sādhū—a woollen brush to remove dust and insects) and 12 Mukha-vastrikā (a piece of cloth to cover the mouth)

Pratyéka-Buddhas keep only Raḥoḥaraṇa and Mukha-vastrikā At the most, they keep nine articles Svayam-buddhas may or may not have previous scriptural knowledge. Pratyéka Buddhas as a rule, have a knowledge of, at least Eleven Angas and at the most, not less than Ten Pūrvas

In the case of Svayam-Buddhas who do not possess previous scriptural knowledge, the acquisition of symbolic accessories i-e Raḥoḥarma and Mukha-vastrika takes place as a rule from the Guru and they move about along with the samudāya. If they possess scriptural knowledge, the gods give them the symbolic accessories or they get them from the Guru If they

a Siddha). Nēpathya (feminine acting) is unauthoritative. Consequently those who have become Siddhas with female organs and feminine body-configuration are Strī-līṅga Siddhas.

7 Puruṣa-līṅga Siddhas are those Siddhas who have become siddha (freed) when they were males.

8. Narpumsaka-līṅga Siddhas are those Siddhas who have become Siddha (freed), when they were neuter or with hermaphrodite organs.

9. Gr̥hi-līṅga Siddhas are those Siddhas who became Siddha (freed) when they were house-holders.

10. A-tīrtha Siddhas are those Siddhas who became Siddha (freed) during the absence of any tīrtha.

Tīrthasya abhāvo is absence of a tīrtha. It results (1) Before the establishment of any tīrtha (2) During the interval between the Nirvāṇa of a Tīrthāṅkara and the establishment of a Tīrtha by the next Tīrthāṅkara and (3) During the complete abolishment of Order of Monks and Nuns. Those who have become Siddha during this period are A-tīrtha Siddhas.

Maru-dēvi Mātā and others became Siddha when the Tīrtha was not established. At the time of the attainment of Siddhi-pada by Maru-dēvi Mātā, Tīrtha was not established.

Total abolishment of the Order of Sādhus (Monks) and Sādhvīs (Nuns) occurred during the interval between the Nirvāṇa of Survidhi Nātha Tīrthāṅkara and the establishment of the Tīrtha of the seven Tīrthāṅkaras commencing from the Nirvāṇa of Survidhi Nātha and ending with that of Śānti Nātha Tīrthāṅkara.

11. Pratyēka-buddha Siddhas are those Siddhas who have become siddha on seeing a bull or some other thing as an object of meditation about the frailty of worldly objects.

12. Svayam Buddha Siddhas are those Siddhas who have become Siddha by their own natural intuition and not by the preaching of any religious preceptor. The distinction

26 Eésam Jivānam śarīramāum thi-sakāyamam
Pāṇā-Joṇi pamāṇam jésam jam atthi tam bhaṇimo

[एतेषां जीवानां शरीरमायु स्थिति-स्वकाये ।

प्राणा-योनिप्रमाण-येषां यदस्ति तद् भणिष्यामः ॥ २६ ॥

Etésām Jivānām śarīramāyuh-ssthīti-svakāyé
Prāṇa-yonipramāṇām yésam yada-sti tad bhaṇisyāmah 26]

Trans-26. We are going to speak about the Measure of 1 the body 2 the Life-limit 3 the Stay in their own body, 4 the vital airs and 5 the forms of existence of these living beings.

व्याख्या-२६-एतेषां पूर्वव्यावर्णितस्वरूपाणामेकेन्द्रियादीनां जीवानां येषां यावत्प्रमाणं शरीरं । प्रमाणशब्द सर्वत्राभिसम्बध्यते, ततो येषां यज्जघन्यो त्कृष्टायुः प्रमाणं । तथा येषां यावती स्वकायस्थितिः, किमुच्यते ? यदैकेन्द्रिया पृथ्व्यादयो मृता पुनः पृथ्व्यादिषु कियत्कालमुत्पद्यन्ते सा स्वकायस्थितिः, तस्याः प्रमाणं । तथा प्राणाः-जीव धारणलक्षणा येषां जीवानां दशसु प्राणेषु (मध्ये) यावन्तः प्राणास्तत्प्रमाणं । तथा चतुरशोत्तिलक्ष (८४०००००) प्रमाणा योनयो येषु जीवेषु यावत्प्रमाणा । अथोत्थत्र प्राकृतत्वादेकत्वं द्वित्वबहुत्वं न कश्चिद्विशेष, यच्चाऽस्तिशब्दोऽव्ययेषु सर्ववचनवाची वर्तते, अतोऽत्र न कश्चिद् दोषः । ततो यच्छब्देनापेक्षितप्रर्थं तच्छब्देनाह-‘तं भणिमो’ तद्भणाम इति गार्थार्थः ॥ २६ ॥

D C-Word “Pramāṇa” (extent or measure) is to be construed with all the words

What is the magnitude of the body ?

Whether the life is short or long ? How long do the beings stay in their own bodies ? i-e that is to say, How long do the earth and the like take rebirths in the very earth and the like ? How long do the vital airs stay in the body ? How many of the 84 hundred thousand (840000) existences are prescribed for a certain being All these questions are answered in the following lines.

have a desire to move about alone, they can move about alone. Other wise they live in the samudāya.

In case of Pratyēka Buddhas the gods give the symbolic accessories or they remain without those accessories.

13 Eka-siddhas are those Siddhas who have become siddha in one moment.

14 Anēka-siddhas are those numerous Siddhas who have become siddha in one samaya.

If during one samaya (instant) one or at the most, thirty-two become siddha, during the second samaya also thirty-two become siddha and without an interval till eight samayas thirty-two become siddha and beyond that, there is an interval. Similarly commencing with the thirty-third and ending with forty-eighth become siddha in one samaya, then they become siddha, without an interval for seven samayas, and then there is an interval in the same manner, commencing with the forty-ninth and ending with the sixty, they become siddha in one samaya, then, they become siddha without an interval for six samayas and then there is an interval of many samayas. In a similar way one hundred and eight become siddha in one samaya—and then there is an interval of many samayas. *

15. Buddha-bodhita Siddhas are those siddhas who have become siddha (freed) by the precept of some eminent Ācāryas (preceptors.)

In this way, the fifteen (15) kinds of siddhas are briefly mentioned. Only two kinds are given in the text, and the rest are not described, because all of them are included in the two varieties 25

CHAPTER III

एव एकेन्द्रियादिबीजानां शरीर-वायुःस्वकायस्थिति-मान-बोधि-प्रमाणानि षष्ठ्यन्तरे—

एवसि बीजार्थं शरीरमात्र-हिंस्र-सकायस्थि ।

एवम बोधियमार्थं, जेसि जे जत्थि ते यजियो ॥ २६ ॥

26 Eésim Jivāṇam śarīramāum thi-sakāyamami
Pāṇā-Joṇi pamāṇam jésim jam atthi tam bhaṇimo

[एतेषां जीवानां शरीरमायु स्थिति-स्वकाये ।

प्राणा-येनिप्रमाण. येषां यदस्ति तद् भणिष्यामः ॥ २६ ॥

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As to the term *asti* it can have the sense of the plural, due to the common usage in that sense. Or to explain it other wise in the case of the *avyaya* (in-declinable) the word has the sense of all numbers. Thus, we must not find any defect with the use of the singular.

Height of the Body

(a) of Ekendriya Living Beings

पूर्वाक्षरूपनशास्त्रेण एकेन्द्रियादीनां शरीरद्वारं व्याकुर्वन्मातः—

अंगुलमसस्त्रमागो शरीरमेगिन्द्रियाण्य सर्वेषां ।

योगनसहस्रमधिकं नवरं प्रत्येकवृक्षाणाम् ॥ २७ ॥

27 *Aṅgula asaṁkṣābhāgo sarīra meṅgīndriyāṇa sarveṣām ।*
Joyaṇa sahasrasamāhiyam navaram palteya-rukkhāṇam 27

[मङ्गुलासहस्रेयमागः शरीरमेकेन्द्रियाणां सर्वेषाम् ।

योगनसहस्रमधिकं नवरं प्रत्येकवृक्षाणाम् ॥ २७ ॥

Aṅgula asaṁkṣhēya-bhāgaḥ sarīra mekēndriyāṇam sarveṣām ।
yōjana sahasrasamādhikam navaram pratvēcavṛkṣāṇām 27]

Trans 27 The body of all the one sensed living beings is of the size of an *asaṁkṣhēya bhāga* (innumerable part) of the finger. The body of the *Pratyēka* (one-souled) yegetables, however is more than a thousand *yojanas* in extent.

व्याख्या—२७—वीर्यत इति शरीरं । ततोऽङ्गुलासहस्रमागं सर्वेषामप्ये
 केन्द्रिया (णां) दीनां शरीरमागं । नवरं विष्टेष्वप्यस्य प्रत्येक-वनस्पतीनां
 योगनसहस्रमधिकं शरीरमिति । तथैव ब्रूते पूर्वव्यादीनां शरीरं मयाणे सामान्यं
 ततोऽपि विष्टेषु दृश्यते । अर्कं च सहस्रप्रतिष्ठा—^१अंगुलमसस्त्रमागो मङ्गुल

१ मङ्गुलमसस्त्रमागं, एवमनियोर्यथैवमप्युक्तो कयुः ।

ततोऽपि विस्तृतं नवरमपि तस्यैव प्रमाणं ॥ १ ॥

ततो वातरूपव्याप्त्यधीरित्येव मङ्गुलमसः ।

प्रत्येक वनस्पतिशरीरं अधिकं योगनसहस्रं तु ॥ २ ॥

निगोओ असंख्यगुण वाङ् । तो अगणि तओ आउ, ततो सहुमा भवे पुढवी
 ॥ १ ॥ तो वायरवाउगणी आऊ-पुढवी निगोय अणुकमसो । पत्तेयवणसरीरं
 अद्विय जोयणसहस्र तु ॥ २ ॥ द्विधा वनस्पतिः-प्रत्येकः साधारणश्च ।
 साधारणो निगोदोऽ अनन्तकायिक इत्येकार्थाः । तत्र प्रत्येको वादर एव,
 पृथिव्यपतेजोवायु निगोदास्तु सूक्ष्माबादराश्च । तत्राद्यन्तयो निगोदपृथि-
 व्योः सूक्ष्मविशेषणात्तदन्तर्घर्तिनां वाय्वग्निजलानामपि सूक्ष्माणाम् ग्रहणायदय-
 मर्थः-सूक्ष्मनिगादशरीरं मङ्गलस्या सङ्ख्योभागोऽङ्गुलासख्यातभागमित्यर्थः ? ।
 तदसङ्ख्यातगुणमेकं सूक्ष्मवायुकायशरीरं २ । ततोऽसङ्ख्यातगुणमेकं सूक्ष्म-
 तेजस्कायिकशरीरं ३ । ततोऽसङ्ख्यातगुणमेकं सूक्ष्ममष्कायिकशरीरं ५ ।
 ततोऽप्यसङ्ख्यातगुणमेकं वादरवायुशरीरं ६ । ततोऽप्यसङ्ख्यातगुणमेकं
 वादरग्निशरीरं ७ । ततोऽप्यसङ्ख्यातगुणमेकं वादरअष्कायशरीरं ८ । ततोऽ-
 प्यसङ्ख्यातगुणमेकं वादरपृथ्वीकायिकशरीरं ९ । तस्मादसङ्ख्यातगुणमेकं
 वादरनिगोदशरीरं १० । स्वस्थाने तु सर्वाण्यप्यङ्गल असंख्येयभागमात्राणीति ।

तथा च भगवत्यामेकोनविंशतितमे शतके तृतीयोद्देशके-^१ “ के महालए
 णं भंते ? पुढविसरीरे पण्णत्ते ? गोयमा ? अणंताणं सुहुमवणस्सइकाइयाण
 जावड्या सरीरा से एगे “सुहुमवाउसरीरे, असंखेज्जाणं सुहुमतेउकाइयाण
 सरीरा से एगे सुहुमतेउसरीरे, असंखेज्जाणं सुहुमतेउकाइयाण जावड्या सरीरा
 से एगे पुढवीसरीरे, असंखिज्जाणं सुहुमपुढवीकाइयाण जावड्या सरीरा से
 एगे वायरतेउसरीरे, असंखिज्जाणं वायरतेउकाइया सरीरा से एगे वायर-
 आउसरीरे, असंखिज्जाणं वायरआउकाइयाण जावड्या सरीरा से एगे वायर
 पुढविसरीरे। एवं महालये णं गोयमा? पुढविसरीरे पण्णत्ते”॥अत्र “अणंताणं सुहुम

१ कियन्महत् पुष्पीशरीरं भदन्त ! प्रज्ञप्तम् ? गौतम ? अनन्तानां सूक्ष्मवनस्पतिकायिकानां
 यावच्छरीरं तावत् एकं सूक्ष्मवायुशरीरं असंख्यातानां सूक्ष्मवायुकायिकानां शरीराणि तावत् एकं सूक्ष्मतेज-
 शरीरं, असंख्येयानां सूक्ष्मतेजस्कायिकानां यावन्ति शरीराणि तावदेकं पृथ्वीशरीरं, असंख्येयानां सूक्ष्म-
 पृथ्वीकायिकानां यावन्ति शरीराणि तावद् वादरअप्लगीरं, असंख्येयानां वादरअष्कायिकानां यावन्ति
 शरीराणि तावदेकं वादरपृथ्वीशरीरं, इयन्महत् गौतम ! पृथ्वीशरीरं प्रज्ञप्तम् ॥

व्यससङ्काशनाय बाधया सरीरा” इति यावत् ग्रहणादसङ्काशादि श्रौ
 णि, अमन्तानामपि वनस्पतिनामेकाद्यसङ्काशेयान्तश्चरीरत्वेनानन्तानां
 सरीराभावाभावात् । सृष्टमयनस्यत्यपगाहनापेक्षया सृष्टमवायव्यगगाहनाया अस
 र्यातगुणत्वेन प्रागमेऽभिधानात् । यदुक्तमन्यप्राप्यागमे^१ गोयमा^२ सञ्च
 त्योना सुहुमनिगोयस्स अपञ्जत्तगस्स जहणिया ओगाहणा असंविज्जगुणा
 भाव बायरपुहवि अपञ्जत्त जहणिया असंविज्जगुणा पत्तयसरीरबायरवज
 स्सङ्काशरस बायरनिगोयस्स य एपसि य अपञ्जत्तगाम जहणिया ओना
 हणा होणवि तुहाऽसंवेज्जगुणा इत्यादि । मत्येकमनस्पतिनां तु समुद्रादि
 गतपद्मनाकादीनां सरीर किञ्चिदधिकं योजन सङ्ख^३ । म्नु सरीरस्य मानसु
 रसेपाइयेन, समुद्रादीनां तु प्रमाणाइयेन ततः समुद्रादीनां योजन सङ्ख
 गगाहनात् तद्गतपद्मनाकादीनामुत्सेपाइलापेक्षायाऽप्यन्त ईर्य्य स्यादेत
 भाव विशेषवत्त्वा—ओयमसङ्खस्सह (हियं) वणस्सह वेहमापमुक्खि^४ । त व
 नि (कि) क समुद्रमयनसङ्खनाके इवइ रसा (भूमा) ॥ १ ॥ उत्सेइगुखो तं
 होइ पमांजगुणेन य समुद्रो । अवरोपरओ इमि वि कइम विरोहिनी तुज्जाहि^५
 ॥ २ ॥ पुइपीपरिणामाह ताइ (तु) सिरिनिवासपत्तय व । गोतित्येसु वणस्स
 इपरियाइ (व) होजाहि ॥ ३ ॥ जत्तुत्सेइगुखो, सङ्खसमयसेसपत्त य सङ्खेसु
 वल्लीसपाइओ पि य सङ्खमयायामओ होति^६ ॥ ४ ॥ तथा मूस्सामां पञ्चाना

१ गौतम । सर्वत्रोच लक्ष्मिगोहस्य अयमांशस्य जगत्या अवयवस्य असङ्खेयत्वा कारण
 बाधपृथक्प्राप्तत्वा जगत्या असङ्खेयत्वा अनेक सरीर बाधरूपस्यैकिकमित्यस्य बाधनिमित्तस्य च
 एतेषां अपरार्थप्राप्तेः कारणं अवयवस्य इतिरपि तुल्यसङ्खेयत्वात् ।

२ योजनसङ्खमयिर्दं वनस्पते वेहमापमुक्खय ।

एव किञ्चनमुक्तमवयवसङ्खनाक मति भूतो ॥ १ ॥

जोतकपुटिम सङ्खमति प्रमाणाइयेन य समुद्रः ।

कल्पवृक्षो हे अति वक्ष्यतिरोहिनी मत्तः ॥ २ ॥

पृथ्वीपरकम्पनि तन्नि तु धीनिवासपत्तयः ।

जोतोवसु वनस्पतीपरिणामि य महेतुरपि ॥ ३ ॥

३ वनस्पतेषामुक्तं सङ्खमेवयेषु च सङ्खे ।

जोतकपत्तयापि च सङ्खमयायामो मति ॥ ४ ॥

मपि पृथ्व्यादीनामसङ्ख्यातान्यपि शरीराण्येकत्रीभूतानि न चर्मचक्षुषा
 गोचराणि भवन्ति । तथा पुनर्वादरानां चतुर्णामपि पृथ्व्यादीनां शरीराण्य-
 संख्यातानि पिण्डीभूतानि दृष्टिगोचरतां भवन्ति । यतः— 'अहमलयपमाणे
 पुढविकायम्मि हूति जे जीवा । ते जइ सरिसवमिन्ता, जंबूद्वीवे न मायंति
 ॥१॥ तथा — २६ एगम्मि उदगर्विदुम्मि जे जीवा जिणवरेहि पणत्ता ।
 ते पारेवयत्तुला, जंबुद्वीवे न मायंति ॥२॥' तथा वनस्पतिकायस्य जघन्यतोऽ
 ङ्गुलासङ्ख्येयमात्रम् उत्कृष्टतस्तु योजनसहस्रमधिकम् अतः परं तत्पृथ्वी-
 मिति गार्थः ॥ २७ ॥

*D C Śīryatē itī Śārīram—(Body is it, that fades away) The
 Body of the one-sensed beings is very minute, while the case
 of the vegetables is quite different.*

The Vegetables are two kinds:—Pratyēka (one-souled) and
 Sādhāraṇa (many-souled). The Pratyēkas are bādara (gross,) while the elements like the earth, the water etc are both subtle and gross. The body of these Pratyēka (one souled) vegetables is mentioned to be more than one thousand yojanas in extent. This fact can be instanced by lotus-stalks etc growing in thousand-yojana deep water-reservoirs or seas.

(b) The Extent of the Bodies of Vikalēndriya Jivas,

अथ द्वीन्द्रियादीनां शरीरप्रमाणं यथाक्रमं व्याचिकीर्षुराह—बारस
 जोयण तिजेव गाउयाइं जोयणं च अणुकमसो । वेइंदिय—वेइंदिय,—चउरिंदिय-
 देहमुच्चत्त ॥ २८ ॥

१ आद्रमालकप्रमाणे पृथ्वीकाये भवन्ति ये जीवा ।

ते यदि सर्पपमात्रा (स्यु) जम्बूद्वीपे न मान्ति ॥ १ ॥

२ एकस्मिन्नुदकविन्दौ ये जीवा जिणवरे प्रज्ञता ।

ते पारापतमात्रा जम्बूद्वीपे न मान्ति ॥ २ ॥

28 Bārāṇa joyāṇa tinnēva gāyāṇi joyāṇaṁ ca aṇukāṁso.
Bā-Indriya-tē-Indriya-caur-Indriya dēhamuccatvam 28

[द्वादशयोजनानि त्रिष्वेव गव्यूतानि योजनं पानुकमसः ।
द्दीन्द्रिय-त्रीन्द्रिय-चतुरिन्द्रिय देहस्योच्चतम् ॥ २८ ॥

Dvādśa yoganāni triṣvēva gavyūtāni yojanam ānukramasā
Dvīndriya-trīndriya-caur-indriya dēhasyoccatvam 28]

Trans-28. The bodies of the two-sensed beings, the three-sensed beings and of four-sensed beings are respectively twelve yojanas, three Koshas and one yojana in extent

व्याख्या २८ देहसहस्रशब्दो पुनपुंसकौ, अथ माहते सिद्धव्यस्यपि
(६) ति मवीतमेव । तथा द्वादशयोजनानि त्रीण्यगव्यूतानि योजनं च ।
अनुक्रमशोऽनुक्रमेण । समासादिमक्षिणोपे सुप्रस्तावुंस्त्वनिर्देशे योजनादि
शब्देषु द्वीन्द्रियाणां त्रीन्द्रियाणां चतुरिन्द्रियाणां, इहापि विमक्षिणोपो । देहं
शरीरव्यवत्वेन मगमता मपितं । तृतीयार्थे द्वितीया । तथा चोक्तं सङ्ग्रहिष्ठां
"बारस भोयण संलो, तिकोस गुम्पी य भोयणं ममरो" इतिवचनात् ॥ तत्र
द्दीन्द्रियपदे द्वादशयोजनानि शरीरावगाहना स्वयम्भूरमणादिशब्दादिनामवसेया ।
एवं त्रीन्द्रियेष्वप्यवगाहना भावनीया । नवरं गव्यूतवयं शरीरावगाहना वरि
द्दीपवर्षिकर्णभृगास्पादौमामवगन्तव्या । एवं चतुरिन्द्रियेष्वपि । नवरं गव्यूत
चतुष्टयं शरीरमाने वरिद्दीपवर्षिनां अमरत्तोनामित्यनुयोगद्वाराहवायुक्त । तथा
पञ्चेन्द्रियाणां तिर्यङ्मनराणां शरीरमानं पुरतो व्याकुरिष्यतीति गाथायां ॥२८॥

D C Here the author speaks about the extent of the bodies of the two-sensed three-sensed, and four sensed beings
yojana=3 miles 1 Kōśa (Gavyūta)=2 miles Mark the word "occat-
vam" (extent or length) The Accusative is used for the Instru-
mental. The conch-shells of the Svayambhū ramaja sea are at
the most twelve yojanas in length Similarly Centipedes, outside

the Adhī-dvīpa (world of human habitations) are at the most three koshas in length while the length of wasp etc outside the human island, is at the most, one yojane or 4 koshas

It is also mentioned in Jama Canonical Works that a dvī-mndriya (two-sensed) living being named अलस Alasa has a length of twelve govyutas. If the army of a Cakravartin happens to encamp on the ground inhabited by that creature, and if that animal dies on account of the heavy burden of the Cakravartin's army, then, it creates such an enormous hollow in the ground, that the whole army of the Cakravartin is tumbled down into it and dies.

(c) The Height of Nāraka Jīvas

अथ पञ्चेन्द्रियेषु पूर्वं नारकाणां शरीरप्रमाणं विभणिपुराह—

धनुसयपंचप्रमाणा नैरइया सत्तमाइ पुढवीए ।

तत्तो अद्धद्धणा नेया रयणप्पहा जाव ॥ २९ ॥

29 Dhaṇusaya-pañcapamāṇā Nēraiya sattamāi puḍhavié ।

Tatto addhaddhūṇā néyā Rayaanappahā jāva 29

[पञ्चशतधनुः प्रमाणा नैरयिका सप्तम्यां पृथिव्याम् ।

ततोऽर्द्धाद्धोना ज्ञेया रत्नप्रभां यावत् ॥ २९ ॥

Panśaśatadhanuh pramāṇā Nairayikā saptamyām prithivyām ।

Tato arddhārdhōnā jñeyā Ratnaprabhām yāvat 29]

Trans. 29 The Narakas (denizens) dwelling in the Seventh hell (possess a body) 500 dhanusas in height, from there (the bodies of the denizens of hell in the other hells) upto Ratnaprabhā hell must be understood to diminish in half the measure (in the respective order) 29

व्याख्या-२९ धनुःशतपञ्चप्रमाणशरीरा नारकाः तमस्तमः प्रभायां सप्तमनरकपृथिव्यां ज्ञेयाः । ततो व्युत्क्रमेण अर्धाद्धोना ॥ देहप्रमाणा नारका रत्नप्रभां यावत्ज्ञेया । तद्यथा-तथस्तमः प्रभायां पञ्चधनुःशतानि देहप्रमाणं । ७ ।

तमप्रमाणां सार्धेद्वे घनं भवे देहप्रमाणं ६ । धूमाणां पञ्चविंशत घनं
देहप्रमाणं ५ । पङ्काणां द्वापटिर्घनं द्वौ हस्तौ देहप्रमाण ४ । बालुकाणाम्
एकमिश्रद्वनूपि एकोहस्तो देहप्रमाण ३ । शर्कराणां पञ्चदशघनं द्वौ हस्तौ
द्वादशार्धकुलानि देहप्रमाणं २ । रत्नप्रमाणां सप्त घनं भयो हस्ताः पञ्चकुलानि
देहप्रमाणं १ ॥

इह हि शरीरप्रमाणमुत्सेदुमि (स) निष्पन्नं, यच्च घनपञ्चतुस्त-
प्रमाणं निष्पन्नं, तेषां नारकाणां शरीरप्रमाणं प्रतिपृथिवि विज्ञेय । एतत्तस्मा
मात्रिकं शरीरप्रमाणम् । उत्तरवैक्रियं तु स्वामात्रिकशरीरप्रमाणात्सप्तस्वपि
पृथिवीषु द्विगुणं ज्ञेयम् ।

अथ अपन्यतस्तु सप्तस्वपि पृथिवीषु द्विविधोऽपि स्वामात्रिकउत्तर-
वैक्रियश्च क्रमादङ्गुलस्य असङ्ख्यातांशः सङ्ख्यातांशश्च इयं द्विधाऽप्यवगारना
उत्पत्तिसमये मान्यता । केचित्तु अपन्यमुत्तरवैक्रियमप्यङ्गुलासङ्ख्यातमात्रं
मयात्रममाहुः ।

पदागयः—'महर्ष्यं मन्वहारणिञ्जा अंगुलस्तु अर्धलेज्जामात्रं उत्तर-वै-
क्रियं हि अंगुलस्तु अर्धलेज्जामात्रं' इति । इह ग्रन्थकृता अपन्याऽप्रमाणा
मोक्षा तथापि मत्वाधादुक्ता । तथा प्रतिप्रस्तुते अपन्यमध्यमोक्तदेहप्रमाण
विशेषो ग्रन्थगौरवमामोच्यते, तथान्यशास्त्रेभ्योऽवसयमिति गायार्थः ॥२९॥

D C Here the ordinary measure of the body is given, which can be summarised as under—

Table

No	Name of the Hell-earths	Measure of Height of Bodies of denizens		
		Dhanusa	Hastas	Fingers
7	Tamastamah-prabhā	500		
6	Tamah prabhā	250		
5	Dhūma prabhā	125		
4	Panka-prabhā	62	2	
3	Vālukā-prabhā	31	1	
2	Śarkarā-prabhā	15	2	12
1	Ratna-prabhā	7	3	6

The following table will clarify the above measures —

24 Fingers=1 Hasta

4 Hastas=1 Dhanus

The *uttara-vaikriya* (changed or extra-ordinary) body has double the measure of the natural ordinary body in each hell-earth. Both these *avagāhanas* (sizes) of the body viz—the natural and the changed—take place only at the time of birth and after birth. The distinct measure of the lowest, ordinary, and the highest bodies in accordance with the various layers of the hell-earths is not mentioned here for fear of an unnecessary increase in the bulk of the volume. It can, however, be easily known from other Scriptural works.

(d) Height of *Tiryanka* and *Manusyas*

Height of *Garbhaja Tiryancas*

अथ प्रस्तावानारकाणां शरीरप्रमाणमुक्त्वा पञ्चानामपि गर्भज संसृष्टि-
पञ्चेन्द्रियतिरश्चां शरीरप्रमाणमाह—

जोयमसहस्रमाणा, मच्छा उरगा य गर्भया हुंति ।
धनुःपुच्छं पक्ष्मी, सुयचारी गात्रयपुच्छ ॥ ३० ॥

30 Joyasahasasamāṇā macchā uragā ya garbhayā hanti
Dhanu-puṣṭam pakṣhi bhuyacārī gātraya-puṣṭam 30

[योमनसहस्रमाना मत्स्या उरगाश्च गर्भया भवन्ति ।

धनुः पूयन्त्य पक्षिणः सुमपरिसर्पिणी गभ्यूत-पूयन्त्यम् ॥ ३० ॥

Yojana sahasramāṇā matsyā uragāśca garbhajā bhavanti
Dhanuḥ prithaktvam pakṣiḥ bhujaparīśarpīṇāṁ gavyūta
prithaktvam 30]

Trans 30 (The bodies of) the fishes and the embryo-or-
gnating creeping creatures are a thousand yojanas in magnitude
There is the severalty of dhainuses in the case of the birds and
the severalty of kotas in the case of the arm-moving creatures. 30.

व्याख्या-३०-योमनसहस्रमानाश्चरीरा मत्स्या उरगाश्च गर्भया
भवन्ति । तत्र योमनसहस्रमानं स्वयंभूरमथमत्स्यानामवसेयं । तथोपतः उरगाणां
गमनानां बहिर्डीपवर्तिनामुत्कृष्टो देहममाभमवसेयमिति । मत्स्यसङ्घेन भस्-
चरा प्राणाः । चकारास्तंमूर्च्छिमा अपि मत्स्यास्तत्रममाभचरीरा भवन्ति । तथा
पक्षिणा गर्भया धनुः पूयन्त्य पूयन्त्यसंज्ञा पूर्वोक्तैवात्र ज्ञया । माहृतत्वाद्भवन
व्यत्यय तथा सुमचारिणा गृहगोपादयो गभ्यूतपूयन्त्यचरीरममाणेन भवन्तीति
नायास्यार्यः ॥ ३० ॥

D C A thousand yojanas is the measure of the bodies of
the fishes and the creeping beings, fishes of such a vast size
can be had in the Srayambhā-rāmaṇa ocean. The creeping crea-
tures of such a great magnitude must be understood to be out-
side the Human Island. The word fishes has the general sense
of including all the aquatic animals. The use of the word.

ca (and), suggests the same measure also, for the Sammūrcchima aquatics

The embryo-born birds have the prithaktva (severalty) of dhanuses. The use of the term prithaktva (severalty) has already been explained [prithaktva=2-9 times the measure e-g yojana prithaktva=2 to 9 yojanas]

In the same way, the arm-moving creatures have bodies possessing Gavyūta-prithaktva or measuring 2 to 9 Kōshas,

Height of Sammūrcchima Tiryanca Pancendriya Jīvās

अथ गर्भजतिरश्वां चतुष्पदवर्जानां विशेष उक्तः अथान्येषां संमूर्च्छिम-
तिरश्वां संमूर्च्छिमचतुष्पदानां च देहमानविशेषः विवेशुराह—

खयरा धणुहपुहुत्तं, भुयगा उरगाय जोयणपुहुत्तं ।

गाऊयपुहुत्तमिता समूर्च्छिमा चउप्पवा भणिया ॥ ३१ ॥

31 Khayarā dhanuh-puhuttam bhuyagā uragā ya jōyana-puhuttam ।

Gāuya puhutā mītā samucchimā cauppayā bhaniyā 31.

[खचराणां धनुः पृथक्त्वं भुजगानामुरगानां च योजनपृथक्त्वम् ।

गव्यूतपृथक्त्वमात्राः संमूर्च्छिमाश्चतुष्पदा भणिताः ॥ ३१ ॥

Khacaranām dhanuh prithaktvam bhujagānam-uragānām ca
yojanaprithaktvam ।

Gavyūta prithaktva-mātrā sammūrcchimā ścatuspadā bhanitāh 31]

Trans 31 The birds are 2 to 9 dhanuses in length, the creeping and arm-moving, are 2 to 9 yojanas long, and the Sammūrcchima quadrupeds are declared to be 2 to 9 koshas in magnitude 31

व्याख्या-३१-खचराः पक्षिणो गृध्रादयो धनुः पृथक्त्वं शरीरेण भवन्ति ।

उरगा भुजगाश्च संमूर्च्छिमा योजनपृथक्त्वं देहप्रमाणेन भवन्ति । संमूर्च्छिमचतुष्पदा

अपि गव्यूतपृथक्त्वमात्रं । मात्राशब्दोऽत्र प्रमाणवाची । तत्प्रमाणशरीरा इत्यर्थः ।

क्वापि भुजपरिसर्पाणां धनुः पृथक्त्वमप्युक्तं । तथाहि—^१समूर्च्छिम चउपयभुय-

गुंररा (ग) गाऊय धणुजोयणपुहुत्तमिति वचनात् ॥ इति गाथासारायः ॥ ३१ ॥

समूर्च्छिमचतुष्पदभुजपरिसर्पोः परिसर्पाणा गव्यूत धनुयेजिनपृथक्त्वम् ।

D C The sky-flying i.e. the birds like the vultures etc possess a body 2 to 9 dhanuṣas long. The breast-going and the arm-going beings said here to possess 2 to 9 yojanas long bodies, are Saṁmūrcchima. The Saṁmūrcchima quadrupeds also are 2 to 9 gavyutas in length.

It may be noted here that the term mātrā is used here in the sense of measurement.

Some attribute prithaktra (severally) 2-9 of dhanuṣas to the bhujagas. 31

	Table	Length
Saṁmūrcchima Khécara	}	2 to 9 Dhanuṣas
" Bhujā-parisarpa		
" Urah-parisarpa		2 to 9 Yojanas
" Catuṣpada		2 to 9 Gavyūtas
" Jala-cara		More than 1000 Yojanas

Size of Garbhaja Catuṣpada and Manusyas

अथ गमजमनुष्यशरीरं देहममावविशेष गायापूर्वादेन व्याकुर्वन्माह—

छधेन गात्रमाह सवप्यया गम्भया मृणेयन्मा ।

कोसत्रिगुण मणुस्सा, वकोससरीरमाणेन ॥ ३२ ॥

32 Chaccera gāṣṭhīm caupyaḥ gambhayaḥ mṛṇēyavā ।
Kosa-triguṇa maṇusā, ukkosasariiramāṇēnam 32

[पद्मगम्भूतय एव सवप्यया गर्भमा हातव्याः ।

कोशत्रिगुण स मनुष्या सत्कुण्डलीरमाणेन ॥ ३२ ॥

Saḥ gavyutayā eva catuṣpada garbhajā jāṭavyāḥ
Kosatriṇam ca Manusyā utkrīṭasariiramāṇānā. 32]

Trans. 32. The foetus born quadrupeds are to be understood as six koshas high while the human beings with their bodies very high are three koshas in height. 32.

व्याख्या-३२ पद्मगम्भूतानि गमजमनुष्यशरीरं 'मृणेयन्वेति' देह ममा
जेन हातव्या । तद्देहममागमुरूपतो देहकुर्वन्दिगतगर्भमक्षिरदानाभित्य

निश्चेतव्यमिति । चकारोऽनुक्तसमुच्चयार्थः । एवेति निश्चयार्थः । इति तिरश्चा-
मुत्कृष्टशरीरप्रमाणं व्याख्याय क्रमागतं मनुष्याणामुत्कृष्टदेहप्रमाणं गायोत्तरा-
र्धेनाह-क्रोशत्रिकोच्चा मनुष्या समासाद्विभक्तिलोपे उत्कृष्टशरीरप्रमाणेनेति ।
एतत्प्रमाणं प्रथमे सुषमसुषमारके युग्मिनां नृणामत्रसेयमिति गायक्षरार्थः ॥३२॥

D C. The length of the bodies of the foetus-born quadru-
peds is six koshas This measurement must be determined from
the height of the embryo-originating elephants found in the Déva
Kurus etc The term 'ca' adds such things, as are not actually
mentioned 'Eva' has the sense of determination The embryo-
born human beings possess a body of three (3) koshas Such great
height is found of the human beings in the Susama-susama part
of the Cycle of Time

	Table	Size
Garbhaja Jalacara		One Thousand yojanas
„ Ura-parisarpa		One Thousand yojanas
„ Bhuja-pnrisarpa		2 to 9 Gavyutas
„ Catuspada		6 Gavyūtas
„ Khécara		2 to 9 Dhanusas

(e) Heights of Bodies of Dévas

नारकतिर्यग्रराणां शरीरप्रमाणं सुत्रकृद्व्याख्याय देवानामुत्कृष्टं देहप्रमाणं
पार्थक्येन व्याचिकीर्षुराह—

ईसान्तसुराणं रयणीओ सत्त हुंति उच्चत्तं ।

दुग दुग दुग चउ गेविज्जाणुत्तरेक्किपरिहाणी ॥ ३३ ॥

33 Isānānta-surānam rayanīo satta hunti uccattam ।

Duga duga, duga, cau Gevijjānuttarékkikā parihāṇi 33

[ईशानान्तसुराणां रत्नय सप्त भवन्त्युच्चत्वम् ।

द्विक द्विक द्विक चतुष्कग्रैवेयकानुत्तरेष्वेकैकपरिहानिः ॥ ३३ ॥

Isānāntasurānām ratnyah sapta bhavantiuccatvam

Dvika dvika dvika catuska Graivéyaka anuttarésvékaikaparihāṇi 33]

Trans 33. The height of the gods upto the Itāna (dévaloka) is seven hastas (hands) (There-after) there is the complete loss of one hasta in the other dévalokas in the following gradation.— the (next) two (then the next two), (then again the next two), (then the next) four (lokas) then the Chāivéyakas and (then) the Anuttaras.

व्याख्या—३३—ईशानान्तम्—ईशानदेवलोकं यावत् सुरार्णा—देवानां सप्तहस्ताः—सप्तहस्ता वक्ष्यन्तं क्षरीरस्य भवन्ति (वि) । अन्तमिति प्राकृतता त्रिन्दुलोपो माधामङ्गमयात् । ईशानान्तग्रहणेन अपक्षपात्तं वनपतिम्यन्तर ज्योतिष्कसौभर्षेयानां प्राज्ञाः । तदग्रतस्त्रिन्दुगुणे एकैकहस्तहान्या क्षरीरप्रमाणं । एवमष्टौ देवलोकः । किमुक्तं भवति? सनत्कुमार माहेन्द्रयोः पदहस्ताः, वक्ष्यन्तकयोः पञ्च, शुक्रसहजारयोर्मत्वारो हस्ता देहमानं । तदग्रतो देवलोकं चतुष्टये नवप्रैवेयकाश्चतसरेष्वेकहस्तहान्योत्कृष्टक्षरीरप्रमाणं भवति । क्वं? तदुच्यते—आमवमानवारणाच्युतेषु ज्यो हस्ताः, नवप्रैवेयकेषु द्वौ हस्तौ, अन्तरेषु हस्तप्रमाणं क्षरीरमिति । तच्च क्षरीरप्रमाणं प्रमाणाङ्गुलेभ्योऽथोत्सेषाङ्गुलेभ्यः केन मिदुवात्? तद्व्याख्या । तद्यथा—'क्षरीरहस्तेहमङ्गुलेन तथा इति वचनाच्छरीरप्रमाणहस्तेषाङ्गुलेन प्राप्तं । हस्तेषाङ्गुलप्रमाणं त्विदं, यथा— "परमाङ्गुलसरेण रहरेण वासभग्नं सिसृत्वा य । जूआ जवो अह्वगमा कयेव हस्तेहमङ्गुलप्रमाणं" ॥ १ ॥ इति । स्पष्टैष । एतच्च क्षरीरप्रमाणं भवपारणीयं । चतुरैकक्रियं तु कस्योपजनप्रमाणं । यदुक्तं भवपारणिज्ज एता, वक्षोस विगमिष्योयमा अस्सत् । नेविग्गश्चतरेषु चतुरैकविधया पत्तिय ॥ १ ॥ प्रकटायां ।

१ क्षरीरं अष्टोत्तुष्टेन ।

२ परमाङ्गुलसरेणः (क्षरीरप्रमाणं) त्विदं य ।

युवा वनं अह्वगमाः कयेव अष्टोत्तुष्टेन प्रमाणम् ॥ १ ॥

३ भवपारणीय एता अङ्गुला वैक्रिये (क्षरीरं) बोधयामि कस्यम् ।

नेविग्गश्चतरेषु चतुरैकविधया न पत्तिय ॥ १ ॥

तथा ग्रैवेय-केष्वनुत्तरेषूत्तरवैक्रिय नास्ति । तत्सत्यामपि शक्तो प्रयोजनाभावे
तदकरणादिति संदक, (एतश्च) ग्रन्थकृतानोक्तं तथापि प्रक्रमादुक्तमित्यर्थः ॥३३॥

D C "Isānānam" means upto the Isāna Déva-loka Ratnis are the hastas (measure of a hand) The déva-lokas meant are the abodes of the Bhavana-patis, the Vyantaras, the Jyotiskas, Saudharma and the Isāna After these for three couples of the déva-lokas, there is the loss of one hasta each, in the height of the body of the deities What is meant is this

Deva-lokas	Height in Hastas
1 Bhavana-pati, Vyantaras Jyotiska, Saudharma and Isāna	} . . 7 Hastas
2 Sanat Kumāra+Māhendra..	6 ..
3 Brahma and Lāntaka.	5 ..
4 Śukra and Śahasrāra	4 ..

Again, for the group of the next four déva-lokas, the Nava-Gravéyakas and the Anuttaras, there is the loss of one hasta in due gradation

Thus —

Devalokas	
5 Ānata Prāṇat Āraṇa+Acyuta	} 3 Hastas
6 Nava Graivéyaka	2 ..
7 Anuttara	1 Hasta

This measurement is to be taken with the help of Utsédha aṅgula, and not of pramāṇa aṅgula

The measure of utsedha aṅgula is given thus—Paramāṇu, Trasaréṇu, Ratharéṇu, Vālāgra, Likṣā, Yukas, Yavas and aṣṭa guṇas in their respective order is the measure of an Utsedha aṅgula

Table of Utsédha Angula

Ananta Sūkṣma Paramāṇu	= 1 Vyavahāra Paramāṇu
„	= 1 Utslākṣa ślakṣuka
8 Utslākṣoślakṣanika	= Ślakṣa ślakṣanika
8 Ślakṣaślakṣanika	= 1 Urdhva-réṇu
8 Urdhva-réṇu	= 1 Trasa-réṇu
8 Trasa-réṇu	= 1 Ratha-réṇu
8 Ratha-réṇu	= kuru yugalika Vāḍgra
8 Ends of Hair of yugalikas of Purvāpara Videha	= 1 End of Hair of yuga-līkās of Bharata and Ahravata
8 End of Hair of yugalikas of Bharata+Ahravata	= 1 Līkā (egg of a louse)
8 Līkā (eggs of a louse)	= 1 yūka (louse)
8 Yūkas (lice)	= 1 yava (barley-grain)
8 Yavas (barley-grains)	= 1 Utsédha Angula
400 Utsédha Angulas	= 1 Pramāṇa Angula
6 Utsédha Angulas	= 1 Pāda
2 Pāda	= 1 Vēnta (वेन्त) Cubit
2 Cubits	= Hasta (hand)
2 Hastas (Hands)	= 1 Kūkaḷ
2 Kūkaḷ or Vāma or 4 Hasta or 96 Angulas	= 1 Daṇḍa or Dhanuṣya or yuga- musala nāḷkā
2000 Dhanuṣyas	= 1 Gāu (Gavyuta)
4 Gavyutas	= 1 Yojana

The measure of the height of the bodies of the gods discussed
 here is that possessed by the different types of gods at the
 moment of their birth as their bhavadhātavya avagāhānā (size
 acquired by birth) as a different type of god

The magnitude of their uttaravaikrīyaka body may extend one hundred thousand (100000) yojanas

It may be noted here, however, that Nava Graivēyaka and anuttara Vimāna-gods do not assume uttara-vaikrīyaka forms

Table

Kind of gods	Height
Bhavana-pati, Vyantara, Vāṇavyantara, Jyotiska, Tiryak Jṛimbhaka, Parmādhārmika, Saudharma, Isāna dévaloka First Row of Kilbiṣika gods	7 Hastas
2 Third and Fourth Deva-lokas, Second Row of Kilbiṣikas	6
3 Fifth and Sixth Devalokas Third Row of Kilbiṣikas, Lokāntika gods	5
4 Seventh and Eighth Deva-lokas	4
5 Ninth, Tenth, Eleventh, and Twelfth Deva-lokās	3
6 Gods of the Nava Graiveyaka Vimāns	2
7 Gods of the Five Anuttara Vimāns	1

Āyusva (Duration of Life)

(a) Duration of Life of Ekēndriya Jīvas

एतावता एकेन्द्रियादीनां शरीरप्रमाणद्वारं व्याख्यातं, अथ आयुद्वारं विवरीपुराह—

वावीसा पुढवीए सत्त य आवस्स तिन्नि वाउस्स ।

वाससहस्सा दस तरुणाण तेज्ज तिरत्ताज्ज ॥ ३४ ॥

34 Bāvisā Pudhavié satṭa ya Āussa tinnī Vāussa ।
Vāsasahassā dassa taru-gaṇāṇa Tēu ti-rattāṇa 34

[द्राविष्यति पृथिव्याः सप्तापकास्य श्रीणि वायुकायस्य ।

वर्षसहस्रा दश तस्मान्नानो तेजस्कायस्य श्रीण्यहरोरात्राभ्यामुः ॥ ३४ ॥

Dvā-viṁśatī Prithivyaḥ sapta Ap Kāyasya triṇi Vāyukāyasya ।
Varśasāhśā daśa taru-gaṇānām Tejaskāyasya triṇyahorātrā-
gṛāyām 34]

Trans 34. The duration of life of the earth is twenty-two thousand (22000) years; that of the water-bodied souls is seven thousand (7000) years, that of the wind-bodied is three thousand (3000) years (while) that of the collection of trees in ten thousand (10000) years, and that of the collection of fire is three days and three nights.

व्याख्या-३४ आयाति भवान्नवान्तरं मरुक्रमतां जन्तूनां निश्चयेनोद-
यमित्याहुः । आयुपिना (वा) र्यं न्यायः । तस्य तत्रयेऽप्ये (३ एव ते) इमाहुः ।
तथा तेजस्कायं विहाय वसुषु कायेषु सत्कृष्टाहुः स्थित्वा सह सहस्रसंख्योऽ-
भिसम्बध्यते । वागीसेति क्षीत्वाबन्धिष्व तथाहि द्राविष्यतिवर्षसहस्राः
पृथ्वीकायिकानासत्कृष्टाहुः स्थितिः । एव अप्कायिकानां सप्तवर्षसहस्राः
वत्कृष्टाहुः स्थितिः । वायुकायिकानां त्रयो वर्षसहस्रा वत्कृष्टाहुः
स्थितिः । “तस्मान्नानं ति” तस्मान्नानात्मत्येकवनस्पतिकायिकानां
दश वर्षसहस्रा वत्कृष्टाहुः स्थितिः । “तेज विरचात चि विमक्तिव्यत्ययात्
पृथुर्ये प्रथमा, तसंस्तेजस्कायिकानां श्रीण्यहोरात्राभ्युत्कृष्टाहुः स्थितिः । इत्युक्ता
पञ्चानामपि स्वावराणासत्कृष्टाहुः स्थितिः । जपन्या तु सर्वेषामपि आन्तरा-
हृत्सिक्ती । जपन्योत्कृष्टान्तर्बर्हिमी स्थितिर्यध्यमा । जपन्यमध्यमस्मिती अनुक्ते
अप्यवसेये । तथा यद्यपि सूत्रकारेण पृथ्वीकायमेवेत्कृष्टस्थितिविशेषो
विशेषेण नोक्तः, तथापि प्रपञ्चयते । तथाहि-सखा १ य धृद २ बाल्य ३
मनोसिद्धा ४ सङ्गरा ५ स्रग्गुह्यी ६ । एग बार पचद सोऽसहस्र
वागीस समसहस्रा ॥ १ ॥

अङ्गना-मरुत्स्यस्यारिगता पृथ्वी १, धृदा-कुमारवृत्तिका २, बालुकाः

१ जपन्या ह्यहपृथ्वी २ वास्तव्य मयः सीध्व सर्वेषु ३ स्रग्गुह्यी ४

एक इतर वसुषु स्रग्गुह्यी ५ द्रविष्यतिवर्षसहस्रभिः (पञ्चम्य पूर्वार्ध) ॥ १ ॥

सिकताः ३ मनःशिला-प्रसिद्धा ४ शकरा-दृपन्कर्करिकाः ५ खरपृथ्वी-शिला-
पाषाणरूपा ६ आसां षण्णामपि क्रमादुत्कृष्टस्थितिरेको द्वादश चतुर्दश षोडशादय
द्वाविंशतिः वर्षाः समाः सहस्रास्तावन्मितवर्षसहस्रा इत्यर्थः ॥ ३४ ॥

D C Here, the duration of life of one-sensed living beings is given. The coming (āyati) to one state of existence from another state, of the living beings that transmigrate from birth to birth, is called āyuh. The period occupied by that life of existence is its āyuh (period of life). The word 'thousand' is to be construed with all the words denoting the highest limit of life, of course, excluding the case of the Tējaskāya

What is meant is this—The highest limit of the life of the beings embodied in 'Prithvi' (the earth) is twenty-two thousand (22000) years. Similarly, the highest limit of the life of water-bodied souls is seven thousand (7000) years, while that of the wind-bodied ones is three thousand (3000) years, and that of the vegetables is ten thousand (10000) years. The word 'tree' has the sense of Pratyēka (one-souled) vegetables. Lastly, the the highest limit of the life of Tējaskāyika (fire-bodied) beings is three days and three nights.

The lowest limit falls within even a Mahurta (an Instant), while the middle limit falls in between the highest and the lowest boundaries—

To be more clear on the distinction of the six varieties of the earth-bodied beings

Table

Kinds of earth	Duration of Life
1 Ślakṣnā or the deserts	1000 Years
2 Śuddhā or the virgin soil	12000 Years
3 Vālukā or the Sands	14000 Years

4	Manaha śīla or Red arsenic	16000 Years
5	Śarkarā or Stone-pieces	18000 Years
6	Kharaprithvi or the hard earth in the } form of big stones and rocks	22000 Years

(b) Highest Duration of Life of Vikalēndriya Beings.

इत्युदिता पृथ्व्यादीनामुत्कृष्टाय स्थितिः त्रीन्द्रियादीनामासोऽव्युत्कृष्टाय
स्थिति स्पष्टयन्माह—

वासामि वारसासु वेद्विद्यासु तेष्विन्द्रियाण्य च ।
अव्युत्कृष्टाय स्थितिं चतुरिन्द्रियाणां तु छम्मासा ॥ ३५ ॥

35 Vāsāmi bārasāsu vē-dvīdyāsu tē indriyāṇāṃ ca ।
Avyūtkṛṣṭāy sthitiṃ caturindriyāṇāṃ tu chammāsā 35

[वसामि वादसासु वेद्विद्यासु त्रीन्द्रियाणां तु ।
एकोनपञ्चाशद्विदिनानि चतुरिन्द्रियाणां तु पञ्चासाः ॥ ३५ ॥

Varśāmi dvādasāsu-r-dvīndriyāṇāṃ trīndriyāṇāṃ tu
Ekonapancāśad dīnāni caturindriyāṇāṃ tu pañcāsāḥ 35]

Trans 35 The life-time of the Two-sensed beings is twelve (12) years, and that of the Three-sensed being is forty-nine (49) days; while (tu) that of the Four-sensed ones is six (6) months.

व्याख्या—३५—वासुः प्रत्येकमसिम्बन्धये । वसामि द्वादश
त्रीन्द्रियाणामुत्कृष्टाय स्थितिः । त्रीन्द्रियाणां त्वेकोनपञ्चाशद् दिनान्युत्कृष्टायुः
स्थितिः । अत्र चतुरिन्द्रियाणामुत्कृष्टायुः 'इ' स्वरस्य पृथगभिधाने । चः पृथगभिधाने ।
चतुरिन्द्रियाणां तु पञ्चासाः उत्कृष्टायुः स्थितिः । तुरेवार्थे । इति गायत्र्यारम्भः ॥ ३५ ॥

D C The word *ayuh* (life-time) is to be construed every where, the highest limit of the life of two sensed beings, is twelve (12) years; that of Tri-indriya beings is only forty nine days. The word *ca* (and) has the sense of separate mention.

The highest limit of the life of caturindriya living being is six (6) months. The term *tu* (while) means *eva* (of course). 35

(c) Duration of Life of Dévas (gods)

Nārakas (hellish beings)-Garbhaja

Catuspada Tiryancas-Manusyas

द्वान्द्रियादीनांमुत्कृष्टायुः स्थितिमभिधाय, देवादीनां चतुर्णामपि पञ्चेन्द्रि-
याणामुत्कृष्टायुः स्थितिं विवृण्वन्नाह—

सुरनेरइयाण ठिई उक्कोसा सागराणि तित्तीसं ।

. चउपयतिरियमणुस्सा तिन्नि य पल्लिवमा हुंति ॥ ३६ ॥

36 Sura Nérāyāna thīi ukkosā sāgarāṇi tittīsam

Caupayatiriyamaṇussa tinṇiya palivamā hunti 36

[सुरनैयिकाणां स्थितिस्तुक्छा सागरोपमाणि त्रयस्त्रिंशत् ।

चतुष्पदतिर्यग्मनुष्याणां त्रीणि च पल्योपमानि भवन्ति ॥ ३६ ॥

Sura Nairayikāṇām sthitrutkrīṣṭā sāgaropamāṇi trayastrimśat ।

Catuspadatiryanca manusyaṇām trīṇi ca palyopamāṇi bhavanti 36]

Trans 36 The highest limit of the life of the gods ' and of the infernal beings, is thirty-three (33) sāgaropamas, while that of the quadrupeds tiryancas, (lower animals), and of human beings is three 3 palyopamas 36

व्याख्या-३६-सुरनारकाणांमुत्कृष्टायु स्थितिस्त्रयस्त्रिंशत्सागरोपमाणि ।
उभयोस्तुल्यस्थितिकत्वादुत्कृष्टस्थितावित्येकत्रामिधानं । तथा चतुष्पदतिर्यग्म-
नुष्याणां त्रीणिपल्योपमानि । यदुक्तं-मणुआण सम गयाई, हयाई चउरसऽजाइ
अट्टंसा । गोमहिमुदृखराई, पणस साणाइ दसमंसा ॥ १ ॥ इच्चाइ तिरिच्छाण
वि पायं सच्चारणसु सारिच्छं “इति प्रायो बाहुल्येन सर्वारकेषु मनुजायुः
समायुषो गजसिंहसर्पादयः मनुजायुश्चतुर्थांशायुषस्तुरगवेसराययः । अष्टांशायुषो-
ऽजोरणकादयः । पञ्चमांशायुषो गोमहिष्युष्टखरादयः । दशमांशायुषश्च वृकचित्र
कादयः । इत्यादि तिरश्चां सर्वारकेषु सादृश्यं दृश्यते । उत्कृष्टस्थितेरघो
मध्यमजघन्यस्थिती अवसेये । अत्र पठ्यर्थे प्रथमा । तथेह पल्योपमसागरोपमयोः
स्वरूपं सूत्रेऽनुक्तमपि प्रदर्श्यते । तद्यथा-तत्र धान्यपल्यवत्तल्यस्तेनोपमा यस्य

काकप्रमाणस्य तत्त्वस्योपमं । तस्मिन्ना—अद्धारपस्योपम, अद्धारपस्योपम, क्षेत्र-
 पस्योपमं च । तत्र बाष्ठाग्राणां तत्त्वानां वा मविसमयमुद्धारस्तद्विषयं तत्त्वानां
 वा पस्योपमुद्धारपस्योपमं १ । अद्धार—काक, स च काकः प्रस्तबाद्वाष्ठाग्राणां
 तत्त्वानां वा प्रत्येकं वर्षस्यतस्त (नः) णं तत्त्वानामद्धारपस्योपमं २ । क्षेत्र-
 माकाकप्रदेशरूप तत्त्वानां क्षेत्रपस्योपमं ३ । तत्त्वस्योपमं पुनरेकैकं द्विषा-
 बाहर सूक्ष्मं च । तत्रायामविस्ताराम्यामयगाहेनोत्सेषाङ्गुलनिष्पन्नैकयोजन
 प्रमाणो वृत्ताच्च परिधिना किञ्चिन्म्युनपद्भागाधिकयोगनप्रयमानः पस्यो
 मुच्चिते धिरसि एकेमाद्वा द्वाभ्यामहोभ्यां यावदुत्कर्षतः सप्तमिरहोमिः प्रसृष्टानि
 यानि बाष्ठाग्राणि तानि मन्वयविशेषाभिहिततरमाकर्णं तथा क्षियते यथा तानि
 बाष्ठाग्राणि बहिर्न दृष्टिं पायुनीपहरति अलं न कोषयति । यदुक्तं—तेषां
 बाष्ठाग्रा नो अग्नी इरेक्षा, नो वाच इरेक्षा, नो सधिरं कुण्डिका” इत्यादि ।
 ततः किमित्याह—“ततो समय, इक्षिके अवहियम्मि ओ कासो ति” ततः
 समये समये एकैकबाष्ठाग्रापहारेण यावता काष्ठेन स पस्यः सङ्कोऽपि
 सबात्मना मिर्षो भवति, तावत्काष्ठः सङ्कोऽप्येयसमयमानो बाहरमुद्धारपस्यो
 पमो भवति । यतेषां च दश कोटीकोटयो बाहरमुद्धारसागरोपमं, महत्बात्सागरेण
 समुद्रेषोपमा यस्येति कृत्वा बाहरे च प्रकृषिते सूक्ष्म सुत्वावसेयं स्यादिति
 बाहरोद्धारपस्योपमसागरोपमयोः प्रकृष्यं । न पुनरेतत्प्रकरणेऽप्यद्विष्ट
 फलमस्तीति । एवं बाहरेष्वद्वाक्षेत्रपस्योपमसागरोपमेष्वपि वक्तव्यं । एकैकं
 बाष्ठाग्र असङ्कोऽप्येयानि त्वण्डानि कृत्वा पूर्ववत्पस्यो क्षियते । तानि त्वण्डानि
 द्रव्यतः प्रत्येकमयन्तशुद्धोपनछप्रस्यो यदतीपसूक्ष्मपुद्गलद्रव्यं चक्षुषा
 पश्यति तदसङ्कोऽप्येयमागमाग्राणि क्षेत्रवस्तु सूक्ष्मपनक्षरीरं यावति क्षेत्रप्रगाहते
 ततोऽसङ्कोऽप्येयगुणानि, बाहरपर्याप्तपृथ्वीकायिकक्षरीर—दुष्पानीति हृदा ।
 ततः मविसमयं एकैक त्वण्डापहारेण सर्वो निर्मेपनाकाष्ठः सङ्कोऽप्येयवर्षकोटी
 प्रमाणः सूक्ष्मुद्धारपस्योपमं तद्वदश कोटीकोटयः सूक्ष्मुद्धारसागरोपम । आभ्यां
 च सूक्ष्मोद्धारपस्योपमसागरोपमाभ्यां द्वीपसमुद्राश्च मीयन्ते । तथा वर्षस्यते
 वर्षस्यतेऽतिक्रान्ते पूर्वोक्तपक्षपादेकैकबाष्ठाग्रापहारेण सङ्को निर्मेपनाकाष्ठः

संख्येयवर्षमाना वादरमद्धापल्योपम । तद्दश कोटीकोटयो वादरमद्धा-
 सागरोपमं । तथैव वर्षशते वर्षशते एकैकवालाग्रअसंख्येयतमखण्डापहारेण
 निर्लेपनाकालोऽसंख्येयतवर्षकोटीमानः सूक्ष्ममद्धापल्योपमं । तद्दश कोटी-
 कोटयः सूक्ष्ममद्धासागरोपमं । तद्दशकोटीकोटयोऽवसर्पिणी । एतावत्प्रमाणैव
 चोत्सर्पिणी । उत्सर्पिण्योऽनन्ताः पुद्गलपरावर्तः । अनन्ताः पुद्गलपरावर्ता
 अतीताद्धा, तथैवा नागताद्धा । अत्रातीताद्धातोऽनागताद्धाया अनन्तगुणत्वं
 समयावलिकादिभिरनवरतं क्षोणमाणाया अप्यनागताद्धाया अक्षयात्, एतश्च
 मतान्तरं । तथा च भगवतीविचरणे वृद्धगाथा-^१ “अहवा पहुच्चकालं, न
 सव्वभव्वाण होइ बुच्छिती । जं तीयाणागयाओ अद्धाओ दोवि तुल्लाओ ॥१॥”
 अयमभिप्रायः—यथाऽनागताद्धाया अन्तो नास्ति एवमतीताद्धाया आदिरिति
 व्यक्तं समलमिति । तथाऽऽभ्या च सूक्ष्माद्धापल्योपमसागरोपमाभ्या सुरनारक-
 नरतिरश्चा कर्मस्थितिः भवस्थितिश्च गीयते । तथा प्राग्वत्पल्यो वालाग्रस्पृष्ट-
 नभःप्रदेशानां प्रतिसमयमेकैकापहारेण निर्लेपनाकालोऽसंख्येयोत्सर्पिण्यवसर्पि-
 णीमानो वादर क्षेत्रपल्योपमं । तद्दशकोटीकोटयो वादरं क्षेत्रसागरोपमं ।
 तथैव असंख्येयतखण्डोक्तवालाग्रः स्पृष्टानामस्पृष्टानां च नभःप्रदेशानां प्रति
 समयमेकैक नभःप्रदेशानामपहारेण निर्लेपनात् वादरादसंख्येयगुणकालमान
 सूक्ष्म क्षेत्रपल्योपमं, * प्राग्वत्सागरोपमं च । एताभ्यां सूक्ष्म क्षेत्रपल्योपम-
 सागरोपमाभ्यां पृथिव्युदकाग्निवायुवनस्पतित्रसजीवानां प्रमाण ज्ञातव्यं, एतश्च
 प्राचुर्येण, प्रायो दृष्टिवादे द्रव्यप्रमाणचिन्तायां प्रयोजन सकृदेव, अन्यत्र
 चोद्धाराद्धाक्षेत्रपल्योपमानामप्येतान्येव प्रयोजनानि दृष्टव्यानि, इह हि
 सूक्ष्माद्धापल्योपमेन प्रयोजनम् ॥ ३६ ॥

१ अथवा प्रतीत्यकाल न सर्वभूतानां भवति व्युच्छितिः ।

यदतीतानागते अद्वे द्वे अपि तुल्ये ॥ १ ॥

* Palyopama is a period of time counted according to a
 similitude of a huge cup-like hollow viz the time which is required

D C The period of living of both the *dévas* (gods) and the *Narakas* (Infernal beings) is similar. The highest limit of their living, is also the same viz thirty-three (33) *Sāgaropama*

Most probably everywhere, the duration of the life of elephants, lions, serpents and the like, is the same as that of human beings. The life of horses, mules and the like is equal to one fourth ($\frac{1}{4}$) of human life; that of goats sheep etc equals one-eighth ($\frac{1}{8}$) of human life; that of the bull buffalo Camel, donkey and the like compares with the fifth part ($\frac{1}{5}$) of the human one while a wolf a panther and the like have a life equal to one-tenth ($\frac{1}{10}$) of human life

Now we proceed to explain the terms *Palyopama* and *Sāgaropama*.

Palyopama.—*Palya* means a cup-like vessel for measuring corn or a cup-shaped granary or a cup-shaped pit. The proportion of time that compares with the emptying of a *palya* is *Palyopama*.

It is three-fold:—

- (1) *Uddhāra-palyopama* is the time in which the tips of the hair or the pieces of hair are taken off completely from the huge cup-like pit; the process being executed at certain definite intervals of one *samaya* each
- (2) *Addhā palyopama* is the period of time taken for the complete removal of the mass of hair—one piece of hair being removed at an interval of one hundred (100) years
- (3) *Kṣātra-palyopama*—*Kṣātra* is nothing else but the vast sky—

to completely empty a hollow one *yojana* (8 miles) long and wide by removing one hair at an interval of every one hundred years (100) years when it has been thoroughly packed up very closely with the ends of the hair of *yugalika's* heads of one to seven days duration grown after being clear shaved.

In Kṣétra-palyopama the calculation of the smallest bits of hair divided into a-samkhyéya parts is taken into account. These are again bādara (gross), as well as, suksma (subtle)

Bādara Uddhāra-palyopama

Having filled to the brim, a pit (or a granary) one yojana long and deep, as well as, one yojana broad with such bits of hair as may grow on a clean shaved head of an yugalika of Déva Kura Kṣétra, within a day or two or at the most within seven days so that they cannot be affected by fire, wind, or even water, we take off one piece of hair at every samaya. The time taken to thoroughly empty the pit (or the granary) is Bādara (gross) Uddhāra-palyopama

Sūksma Uddhāra Palyopama

Similarly, fill the pit (or the granary) with the hair that are divided into innumerable small pieces. Then take off each of them one by one at an interval of every samaya, in order to evacuate the pit (or granary) completely. The time taken for this is Sūksma (subtle) Uddhāra Palyopama

Bādara Addhā Palyopama

In the same way, the period of time taken for emptying the pit (or granary) completely of the hair-bits, which latter are taken off one by one at an interval of one hundred (100) years is Bādara (gross) Addhā Palyopama

Suksma Addhā Palyopama

The period of time in which all the minute bits of hair are removed from the pit, one bit of hair being removed at an interval of one hundred (100) years, is called Sūksma Addhā Palyopama.

The following table must be noted -

$$10 \text{ Crore-crore of Bādara Uddhāra Palyopam} \left. \vphantom{\begin{matrix} 10 \text{ Crore-crore of Bādara Uddhāra Palyopam} \end{matrix}} \right\} = 1 \text{ Bādara (gross) Uddhāra sāgaropama}$$

- 10 Crore-crore of Sūkṣma Uddhāra } = Sūkṣma (subtle) Uddhāra
Palyopama sāgaropama
- 10 Crore-crore of Bādāra Addhā- } = Bādāra (gross) Addhā
Palyopama sāgaropama
- 10 Crore-crore of Sūkṣma Addhā } = Sūkṣma (subtle) Uddhāra
Palyopama sāgaropama
- 10 Crore-crore of Bādāra } = 1 Avasarplī or Utsarplī
Sāgaropama

The term Sāgaropama is very easy It means that which is compared to a sea due to its greatness

The Utsarplīs collected to infinty make one Pudgala-parāvarta Innumerable Pudgala-parāvartas make one *Atmadhā* or *4-sāgaraddhā*

It is said that there is no end to the anāgataddhā and there is no beginning to the atītaddhā.

The different states of action, body and existence of the gods, of infernal beings and of lower animals, are measured with the help of the sūkṣma (subtle) addhā-palyopamas and of sūkṣma (subtle) sāgaropamas.

In the same way the bādāra (gross) Kṣētra palyopama and bādāra (gross) Kṣētra sāgaropama and the sūkṣma (subtle) kṣētra-palyopama and the sūkṣma (subtle) kṣētra sāgaropama are to be counted.

With the help of the latter two viz sūkṣma-kṣētra palyopama and sūkṣmakṣētra sāgaropama, are measured the proportions of the earth, water fire vegetable and Movable Beings 36.

The highest limit of the period of life of manuṣyas (human beings) and tiryānca (lower animals) in Bharata and Airvata Kṣētras during the first ara of Cycle of Time is three palyopama.

The lowest limit of the period of life of the dēvas (gods) and Nārakas (Infernal beings) is ten thousand (10000) years and

that of manusyas (human beings) and tiryancas (lower animals)
is antar-muhūrta

(d) Highest Duration of Life of Garbhaja Pañcēndriya
Tiryancas

ततः सुरनारकमनुष्यचतुष्पदतिरश्चामुत्कृष्टायुः स्थितिं ब्रुवन्नाह—

जलयर-उर-भ्रुयगाणं परमाऊ होइ पुव्वकोढीओ ।

पक्खीणं पुण भणिओ असंखभागे य पलियस्स ॥ ३७ ॥

37 Jalayara-ura-bhuyagāṇam paramāu hoī puvva-kodīo,
Pakkhīnam puna bhaṇīo asamkhabhāgo ya paliyassa 37

[जलचरोरगभ्रुजगानां परमायुर्भवति पूर्वकोटी तु ।

पक्षिणां पुनर्भणितोऽसंख्येयभागः पलयोपमस्य ॥ ३७ ॥

Jalacar-oraga bhuṇagānām parmāyu-r-bhavati pūrva koti tu,
Pakṣiṇām puna-r-bhaṇito' samkhyéya bhāgaḥ palyopamasya 37]

Trans. 37. The highest period of life for the aquatic, the creeping, and the arm-moving creatures is a crore Pūrva The innumerable part of a Palyopama is, however, declared for the birds 37

‘व्याख्या-३७-जलचरग्रहणेन गर्भजसंमूर्छिम जलचरग्रहणमेकस्थिति-
कत्वात् । जलचरोरगभ्रुजगानां परमायुः-उत्कृष्टायुःस्थितिः पूर्वकोटीः ।
मकारोऽलासपिकः । इह हि पूर्वप्रमाणमेतत्-‘पुव्वस्स य परिमाणं सयरिं
खलु वासकोडिलक्खाओ । छप्पन्न च सहस्स, बोद्धव्वा वासकोडीणं ॥ १ ॥
इत्येकपूर्वप्रमाणं । एतादृक् पूर्वकोटीप्रमाणमुत्कृष्टायुरिति तात्पर्यं । तथा पक्षिणां
पुनः पलयोपमस्य असंख्यातभागमुत्कृष्टायुरिति । इत्युक्ता जलचरोरगभ्रुज-
गानामुत्कृष्टायुः स्थिति इह हि सत्रकृता संमूर्छिम पञ्चेन्द्रियाणां स्थलचराणा-
मुत्कृष्टायुः स्थितिर्नोक्ता तथापि प्रक्रमादुच्यते-संमुच्छिमपणिदियथल खयरग-
भ्रुजगजिह्विडि कमसो । वाससहस्सा जुलसी, विसत्तरि तिपण्ण बायाला ॥ १ ॥

इति सप्तमि-पञ्चेन्द्रिया ये स्वसपरा गणादयः १ । सपरा पत्तियो वक्रका
कादयः २ । सरगाः सर्पादयः ३ । भ्रमगा युद्धगोपादयः ४ । क्रमात्तेषां व्येष्टा
स्थितिर्बहुरक्षीतिः १ शास्त्रतिः २ । प्रियञ्चाश्च ३ द्विचत्वारिंशथ वर्षसहस्रा
इत्यर्थः ॥ ३७ ॥

D C The aquatic animals of both the *garbhakya* and the *Sammūrchima* kinds are to be understood here. The highest limit of the duration of life for the aquatic, breast-moving and arm-moving beings is one crore *Pūrvas*.

The measurement for a *Pūrvā* is as under —

1 *Pūrvā* = 056000 Crores of years. The highest limit for the life-time of birds is the *asaṁkhyāto* part of *Pālyopama*.

Here the author of the aphorisms has not mentioned duration of life for the *sammūrchima* five-sensed land going beings. Still, it will not be out of place to make that point clear also.

Table

<i>Sammūrchima</i> Type of Being	Highest Limit of Life
1 Land-going beings e.g. bull	84000 years
2. Birds e.g. crane crow	72000 years
3 Creeping Beings e.g. serpents	53000 years
4 Arm-going animals	42000 years

(d) Highest Limit of Life of *Sukama Ekēndriya Sādhārāṇa* *Vanāspati Kāya* and-*Sammūrchima* *Manuṣya*s

इयथा पञ्चानामपि सप्तमिपञ्चेन्द्रियविरमोऽवृत्ततायुः स्थितिसूक्ता
सामान्येन मयस्यास्मकैकस्थितिरानी मरुमसाधारणपञ्चेन्द्रियमनुप्यायी विशेषे
मकथयामाह—

सर्वे सुदुर्मा साधारणा य सप्तमिमा मनुस्ता य ।

वक्रोसमरक्षेण भेदमुदुत विय मियति ॥ ३८ ॥

38 *Sarvā suhuma sādhārāṇa sammūrchima manuṣṣā ya,*
Ukkosajahannēgam anta-muluttam cīya jīyanti 38

[सर्वे सूक्ष्माः साधारणाः समूर्च्छिमा मनुष्याः ।

उत्कर्षेण जघन्येनाऽन्तर्मुहूर्तमेव जीवन्ति ॥ ३८ ॥

Sarvé sūksmāḥ sādharmaṇāḥ sammūrchimā manusyāḥ,
Utkarṣeṇa jaghanyēnā, nta-r-muhūrtamēva jīvantī 38]

Trans. 38 All the subtle, many souled (sādharmaṇa) (and) universally expanding (sammūrchima) human beings, live only for muhūrta in the highest (or) the lowest limit 38.

व्याख्या-३८-सर्वे सूक्ष्माः पृथिव्यप्तेजोवायुवनस्पतिरूपाः साधारणा अनन्तकायिकाः । चः समुच्चये । समूर्च्छिमा मनुष्याः । च पुनरर्थे । तत्र के ते समूर्च्छिप मनुष्याः ? एकोत्तरशतक्षेत्रसमुत्पन्न गर्भनमनुष्याणां वान्तादिपूतनाः, यदुक्तपागमे-^१ “ कहिणं भंते ! समुच्छिमा मणुस्मा समुच्छन्ति ? गोयमा ? अंतोमणुस्सखेत्ते पणयाळीसाए जोयणसयसहस्सेषु गम्भवकतियमणुस्साणं चेव उच्चारेषु वा पासवणेषु वा खेलेषु वा संवाणेषु वा वंतेषु वा पित्तेषु वा शुकेषु वा सोणिणेषु वा शुक्कपुगलपरिसाढेषु वा विगयजीवकलेवरेषु वा यीपुरिससंगमेषु वा नगरनिद्धमणेषु वा सव्वेषु चेव असुइहाणेषु इत्थणं समुच्छिममणुस्सा समुच्छन्ति अगुलस्स असंखिज्जमागमित्ताए ओगाहणाए असन्निमिच्छादिद्वी सव्वाहिं पज्जत्तीहिं अपज्जत्ते अंतोमुहुत्ताउयं चेव कालं करेति ” । तथा बादरनिगोदविशेषं पुनरागमाद् दर्शयति, तथा चोक्तं-^२ “ नियोगपज्जत्तए वायरनियोगपज्जत्तए य पृच्छा ? गोयमा । दोण्ह वि

१ यव मरुतः ? समूर्च्छिमा मनुष्याः समुच्छन्ति ? गौतम ! अन्तर्मुहूर्तक्षेत्रस्य पञ्चवत्पारिंशति योजनशतसहस्रेषु गर्भव्युत्क्रान्तिकमनुष्याणामेव उच्चारेषु वा प्रश्रवणेषु वा स्लेमासु वा सिद्धाणकेषु वा वान्तेषु वा पित्तेषु वा शुकेषु वा शोणितेषु वा शुक्कपुद्गलपरिसाढेषु वा विगतजीवकलेवरेषु वा क्लोपुरुषधमेषु वा नगरनिर्धमेषु वा सर्वेष्वेवाशुचिस्थानेषु अत्र समूर्च्छिममनुष्या समुच्छन्ति । अङ्गुलस्य अ-ङ्गुल्यभागमात्रया अवगाहनया असन्निमिध्यादृष्टिः सर्वाभि पर्याप्तिरयस्ति. अन्तर्मुहूर्तांशुष एव कालं कुर्वन्ति ।

२ निगोदपयसि बादरनिगोदपयसि च पृच्छा ? गौतम द्वयोरपि जघन्येनोप्युत्कर्षेणापि अन्तर्मुहूर्तायति ।

अहमेन वि संकोसेम वि मंतोमुहुचाउममिति । अयेते सर्वे पूर्वोक्ता वस्तुततो
अपन्यतोऽन्तर्मुहुचायुपस्तस्मिन् ? उच्यते, मुहूर्त्तस्य अस्तस्सपाठमेदस्वादिति
गाथायः ॥ ३८ ॥

D C The *sūkṣma* (subtle) beings, are the minute beings in the form of the elements viz Earth Water Light, Wind, and the Vegetables (*Sādhāraṇa* many-souled) beings are the living beings that have many souls in only one body The term *Ca* (and) used twice expresses addition.

Saṁmūrcchīna Manuṣyas are those living beings that originate from the foeces or urine, or coughed-out material or nasal secretions or vomited matter or bile or semen or blood, or cloth saturated with semen or dead bodies or sexual intercourse with a male and a female, or cesspool of the town or all dirty places, and the like of the embryo-born human beings in the 101 *Kṣētra* (places) within the 45 hundred thousand *yojanas* of the *Manuṣya kṣētra*.

The heighest and the lowest limits of all these fall within a *Muhūrta* for a *Muhūrta* is divided into *asaṁkhyāta* parts. (38)

पूर्वोक्तद्वारद्वयं निगमयन्तः—

ओहागया-ऽऽवसाय एवं संक्षेपतो समकलायं ।

ये पुन इत्य विसेसा विसेस-मुचाव ये जेवा ॥ ३९ ॥

39 *Ōhāgaṇā* "Aumāṇam ēvaṁ saṁkṣhēpaṭṭ samakkhāyam ।

Jō puṇa ittha visēsaṁ visēsasattāu tō jēvā 39

[अहगाहसाऽऽवसायमेव संक्षेपतः समाख्यातम् ।

ये पुनरत्र विशेषा विशेष-सूत्रेभ्यस्ते ज्ञेया ॥ ३९ ॥

Avagāhanā āyurmanēvaṁ saṁkṣēpataḥ samākhyātam ।

Yō pumaratra visēsaṁ visēsasūtrēbhyastō jñeyā 39]

Trans 39 In this way the length of the body as well as, the period of life, have been succinctly enumerated However the details in this matter are to be known from the Main Sources.

व्याख्या-३९-मानशब्द उभयत्र योज्यते । तत्र ओगाहनेति-अव-
गाहन्तेऽवतिष्ठन्ते जीवा अस्यामित्योगाहना अवगाहना वा शरीरमानमायुर्मान
च पूर्वाक्तप्रकारेण । संक्षेपेणेति सर्वजीवाश्रयणात् सर्वेषामेकेन्द्रियादिष्वेन्द्रिय-
पर्यन्तानां । समाख्यातमुत्कृष्टतया । तथा ओगाहना सर्वजघन्याऽङ्गुलासङ्ख्येय
भागमात्रा । जघन्यमायुरन्तमुहूर्त्तमेव सामान्यतयोक्तं । ये पुनरोगाहनायुर्विशेषा
उत्कृष्टमध्यमजघन्यप्रमाणरूपा जात्यादिविशेषाश्रयेण नोक्ताः ते विशेषसूत्रात्
प्रज्ञापनोपाङ्गरूपादेरवसेया इति गार्थार्थः ॥ ३९ ॥

D C. The term māna (length) is to be construed both with body and life Avagāhanā means that in which the souls are conditioned i-e the body The measure of body and the measure of life, are mentioned here in brief, for they pertained to all creatures in general from the One-sensed living beings to the Five-sensed beings What is declared here is rather the highest possible limit of body and life The lowest possible limit of life is expounded here only in general terms, and of such beings as live not more than a Muhūrta While the details regarding the highest middle and lowest limitations pertaining to the different classes and the like, are not given here, and so, they are to be understood from the special Sūtras like the Prajñāpanā Sūtra-Jivā jivābhigama Sūtra, Brihat Saṅgrahīṇī etc

3 Existence in the Same Body

(a) Of Exēndriya Living Beings.

अथ स्वकायस्थितिद्वारं विवृणोति—

एगिंदिया य सव्वे असंखउस्सप्पिणी सकायम्मि ।

उववज्जंति चयंति य, अणंतकाया अणंताओ ॥ ४० ॥

40 Egindiyā ya savvā asaṅkha Ussappiṇī sa kāyammi ।

Uvavajjanti cayanā ya Aṇantakāyā aṇantāo 40

[एकेन्द्रिया सर्वेऽसंख्येयोत्सर्पिण्यवसर्पिणीः स्वकाये ।

उत्पद्यन्ते ल्यवन्ते चानन्तकाया थनन्ताः ॥ ४० ॥

D C All the One-sensed living beings i-e Earth, Water, Light, and Wind, die in their own body and again take birth and die in the same body, for innumerable Utsarpinīs and Avasarpinīs. This is the highest limit of their staying in the same body

What is meant is this—The so many asankhyéya utsarpinīs and avasarpinīs in which (time) the asankhyéya spaces are completely emptied in the manner of removing one at a certain interval, make up the time during which the Ekéndriya beings stay in the same embodiment.

The mention of the remaining four kinds of beings is separate.

In the case of the ananta-Kāyikas the time of duration is so many ananta utsarpinīs

This limitation should be applied to those beings who are in the usual course of birth and death

A-sāmyavahārīka Jivas i-e beings who have not come into the general course of life and death, are existing from times immemorial

It may be noted that Anantakāyika jīvas are Sadhāraṇa Vanaspatikāyas (40)

(b) Of Vikaléndriya and Pancéndriya jīvas.

इत्युक्तमेकेन्द्रियाणां स्वकायस्थितिद्वारं, अथ विकलादीनां स्वकाय-
स्थितिद्वारं निरूपयन्नाह—

संखिज्जसमा विगला सत्तट्ठभवा पण्णितिरिग्गुआ ।

उववज्जन्ति सकाए नारय देवा य णो चेव ॥ ४१ ॥

41 Sankhijja samā vigalā sattṭṭha bhavā paṇṇitī rī gūā ।
Uvavajjanti sa-kāe nārya dévā ya no céva 41

[सङ्ख्येयसमान् विकला सप्ताष्टभवान् पञ्चिन्द्रियतिर्यग्भुव्याः ।
उत्पद्यन्ते स्वकाये नारका देवा न चेव ॥ ४१ ॥

Ekéndriyah sarvò asakhyéyotsarpinyavasarpinib svakhyò ।
Utpadyante cyavantò ca Anantakāyā anantā 40]

Trans-40 All the One-sensed living beings originate, and die in their own bodies for a period of time covered by) asakhyéya (Innumerable) Utsarpis and Avasarpinis and Ananta kāyika (Infinite-bodied) ones originate and die in their own bodies for ananta (Infinite) Utsarpis and Avasarpis. (40)

व्याख्या-४०-एकन्द्रियाः सर्वे पृथिव्यप्तेनोभायसो असङ्ख्येष्व
उत्सर्पिष्ववसर्पिष्यः स्वकाये मृत्वा तत्रैव उत्पद्यन्ते विपद्यन्ते च एतत्कायस्मिति
मानं । यदुक्तं महापनायां स्वकायस्मित्याद्यादशेषदे-^१“पुनर्विकाइए न पुनर्विका
पताए काळमो केवचिरं होइ पुच्छा ? गायमा । जइमेम अतोमुहुचं उक्कोसेमं
असंखिआमो उत्सर्पिणीमोसर्पिणीमो काळमो खेचमो असंखेआ सोगा” ।
इदमुक्तं भवति-असङ्ख्येयेषु लोकाकाशेषु मरति मृतिसमयमेकेकमवेद्यापहारेण
सर्वमवेद्यापहारे यावत्सोऽसङ्ख्येयोत्सर्पिष्ववसर्पिण्यो भवन्ति, एवं जाततेष्व
वाङ्काइया वि । बहुणां कायानां पृथगभिधानं । तथा अनन्तकायिकास्ता
एवोत्सर्पिण्योऽन्मता । यदुक्तमन्यभाष्यागमे-^२“अवस्तइकाइयाणं पुच्छा ?
गोयमा । जइमेमं अतोमुहुचं उक्कोसेमं अगतं काळं अयंतामो उत्सर्पिणीमो
सर्पिणीमो काळमो खेचमो अयंतासोगा असंखेआ योगापरियइया भावकियाए
असंखेआइभागे” । इयं स्थिति सौम्यवहारिकानाधित्य द्रष्टव्या, असांम्यव
हारिकजीवानां स्वनादिसंसेया, एतो न मरवेद्यादिभिर्धर्ममिधारा । तथा च
समासमणः-^३“तइ काळ (य) द्विई काळाइमो विसेसे पडुव किर जीवे । नामा
इमवस्तइमो, जं संवमहारवाहिरिया ॥ १ ॥ इति गायार्थः ॥ ४० ॥

१ पुनर्विकल्पिकः पुनर्विकल्पिकस्य कस्यतः किंचिदे होइ पुच्छा ? (यौतम) जइमेमं अतोमुहुचं
उक्कोसेमं असंखेया उत्सर्पिष्ववसर्पिण्यः कस्यतः उत्रतः असंखेया लोकाः ।

२ अवस्तित्वावसर्पणं पुच्छा ? यौतम । जइमेमं अतोमुहुचंमुक्तकर्म अवन्तं काळं अवन्त
उत्सर्पिष्ववसर्पिण्यः कस्यतः होततः अवन्तं मोच अवसर्पयेया पुनर्विकल्पिकाः अवस्तित्वाव
अवसर्पयेयममया ।

३ तथा कस्यचित्पुनर्विकल्पिकस्य विरोधोऽस्तीत्य द्विज जीवन् ।

वाचस्पतिस्तु २ वै धरारहन्वा ॥ १ ॥

D C All the One-sensed living beings i-e Earth, Water, Light, and Wind, die in their own body and again take birth and die in the same body, for innumerable Utsarpiṇis and Avasarpiṇis This is the highest limit of their staying in the same body

What is meant is this —The so many asaṅkhyéya utsarpiṇis and avasarpiṇis in which (time) the asaṅkhyéya spaces are completely emptied in the manner of removing one at a certain interval, make up the time during which the Ekéndriya beings stay in the same embodiment.

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(b) Of Vikaléndriya and Pancéndriya jīvas.

उत्पुक्तमेकेन्द्रियाणां स्वकायस्थितिद्वारं, अथ विकलादीनां स्वकाय-
स्थितिद्वारं निरूपयन्नाह—

संखिज्जसमा विगला सत्तद्वभा पणिदितिरिमणुआ ।

उववज्जन्ति सकाए नारय देवा य णो चेव ॥ ४१ ॥

41 Sankhiṇja samā vīgala sattiṭṭha bhavā paṇiḍi tiri maṇuā ।
Uvavajjanti sa-kāe nārya dévā ya no céva 41

[सङ्ख्येयसमान् विकला सप्ताष्टभवान् पञ्चिन्द्रियतिर्यग्मनुष्याः ।

उत्पद्यन्ते स्वकाये नारका देवा न चैव ॥ ४१ ॥

41 Sāṅkhyāśāntasamānā vikālāḥ saptaśāstabhavān pañcēndriya
tīryag manusyāḥ

Utpadyantō svakāyē nārakā dēvā na caiva 41]

Trans 41 The Vikālēndriyas (beings with deficient sense-organs) take birth in their own body for sāṅkhyāya years (and the Five-sensed lower animals and human beings (originate in their own body) for seven or eight existences (While) the Nārakas (hellish beings) and the Dēvas (celestial beings) do not at all (originate in the same embodiment.) 41

ध्यास्या-४१-सङ्ख्यासप्तमाः सङ्ख्यासप्तसप्तधाः “ विगच्छाए
वाससप्तसप्तसंख्येति ति ” पञ्चसङ्ख्यासप्तसप्तधाः विकल्पाः स्वकाये उत्पद्यन्ते ।
तथा सङ्खिन पर्याप्ताः पञ्चेन्द्रियविर्यग्मनुष्याः सप्ताष्टौ भवाः । तत्र सप्तमवाः
सङ्ख्येयवर्षाण्युपोऽनष्टमस्तसङ्ख्यासप्तसप्तधाः पुरेवाववा हि-पर्याप्त सङ्खिननुष्यास्य
सङ्खिपञ्चेन्द्रियविर्यग्मो वा निरन्तरं यथा सङ्ख्य सप्तनरमर्वास्तिर्यग्मर्वाः भानुभूय
यद्यहमे भवे भूयस्तेष्वेवोत्पद्यते, ततो निममाद् असङ्ख्यातापुष्कलं भूता
सुरेतेष्वेवोत्पद्यते ततो नभमोऽपि नरमर्वास्तिर्यग्मर्वा वा, परं निरन्तरं न ज्ञम्यते ।
अष्टमवेदोत्कर्षत कास्मानं श्रीभि पत्योपमानि पूर्वकोटीपृथक्तापिकानि,
अध्यासा तु सर्वत्रापि कायस्तिरन्तर्गृह्णन्मिति । नारकदेवाश्च स्वकाये
नोत्पद्यन्ते । इति गायार्थः ॥ ४१ ॥

D C. The term sāṅkhyāśāntasamāh ' means a thousand sāṅkhyāśānta years, For so many years, the Vikālēndriyas i.e. one-two-three and four-sensed beings originate in the same embodiment.

The limitation for the Five-sensed beings-The Tīryakas and the Manusyas have seven or eight existences In this connection, it must be noted that the seven births relate to the beings whose duration of life is sāṅkhyāśānta years while the eighth existence belongs to those only whose highest limit of living is a-sāṅkhyāśānta years.

To explain —If the human beings or the lower animals, after finishing seven births without any break, re-originate in the very same embodiment for the eighth time, they have definitely originated in the class of beings whose highest limit of life, is a saṅkhyāta years, and an a-saṅkhyātāyuska re-generates in the class of gods. Then even, the ninth birth may be in the same animal or human species, but not constant.

In the case of those who have eight births in the same class, the highest limit of living is, three (3) Paṇḍopamas to more than two (2) to nine (9) crores of Pūrvs; the lowest limit falling within a Muhūrta in the case of all

Lastly, the Nārakas (denizens of hell), as well as, the Dévas (celestial beings) do not re-birth at all in the same body 41

Now, comes the discussion about Prāṇas (vital airs)

Frāṇas

(a) Prāṇas of Ekéndriya and Vikaléndriya Jīvas

इत्युक्तं स्वकायस्थितिद्वारं, अथ प्रक्रमात्केषां कति प्राणास्तद्वाथाद्वयेन दर्शयन्नाह—

दसहा जियाण पाणा इंदियसासाउजोगवलरूवा ।

एगिंदियेसु चउरो विगळेसु छ सत्त अट्टेव ॥ ४२ ॥

असन्निसन्निपचिदि-एसु नव दस क्रमेण बोद्धवा ।

तेहिं सह विप्पओगो जीवाणं भण्णए मरणं ॥ ४३ ॥

42 Desahā jiyāṇa pāṇā indī usāsa-āyu-joga-bala-rūvā,
Egindīesu cauro Vigalésu cha satta aṭṭhéva 42

43 Asanni-sanni pancind.ésu nava dasa kraméṇa bodhdhāvā,
Téhim saha vippaogo jīvānam bhaṇṇaé maraṇam 43

[दशधा जीवानां प्राणा इन्द्रियोच्छ्वासायुर्वलरूपाः ।

एकेन्द्रियेषु चत्वारो विकलेषु षट् सप्त अष्टैव ॥ ४२ ॥

असंक्षिप्तं पञ्चेन्द्रियेषु नव दस क्रमेण बोधव्या ।

तेः सह विप्रयोगो जीवानां भव्यते मरणम् ॥ ४३ ॥

42 *Dadādhi jivānām prāṇā indriyocchvāsāyu-r-balarūpāḥ ।*

Ekēndriyēṣu catvāro Vikalēṣu ṣaṭ sapta aṣṭalva 42

43 *A-sāhjaṁ sāhjaṁ pañcēndriyēṣu nava dāsa kramēṇa bodhavyāḥ ।*

Taiḥ saha viprayogo jivānām bhavyatē maraṇam 43]

Trans 42 43 The *prāṇas* (vital airs) of the living beings are ten fold in the form of 5 *Indriyas* (senses) 6 Breathing 7 Life-limit 8 Mind 9 Speech and 10 *Kāyabala* (strength) In the one-sensed beings (they are) four In *Vikalēndriyas* (beings with deficient sense-organs) they are six, seven, and eight Indeed Nine and ten (vital airs) are to be understood respectively for the *a-sāhjaṁ* (unconscious) and the *sāhjaṁ* (conscious) five sensed beings. Separation from these (vital airs) is said to be the death of the living beings 42-43

व्याख्या-४२-४३-दशधा दशमकारा जीवानां प्राणाः । ते के ?
पूर्वे पञ्चेन्द्रियाणि-स्पर्शरसनग्राहणबुद्धिभोक्त्रकाणि । तयोच्छ्वासश्चक्षुर्देह
अविनाशायिताह निःश्वसोऽपि गृह्यते । तत उच्छ्वास-निःश्वसक्य एकः
प्राणः मायुश्च प्राणव्यावर्णितस्वरूपे तथा प्रयानां मनो-वाक्-कायबलप्राणा
योमानी बलरूपा इत्येते दशप्राणाः । अस्यां व्याख्यायामयं पाठो ब्रह्मः
“इदि उसासातमोमबलरूपा सि” । अथवा योमा पूर्वोक्ता एव बलग्रहे-
मायुर्वैद्यं, शेषं तथैव । नव केपां कति प्राणास्तदाह-एकेन्द्रियेषु पृथिव्यादिषु
चत्वारः प्राणाः स्वल्पेन्द्रियोच्छ्वासायुः कायबलरूपाः । द्वीन्द्रियेषु चत्वारस्त
एव वाय्वस्पर्शनेन्द्रिययुताः षट् प्राणा भवन्ति । तथा त्रीन्द्रियेषु षट् प्राणास्त
एव प्राणेन्द्रियान्विताः सप्त भवन्ति । तथा चतुरिन्द्रियेषु सप्तैव चतुरिन्द्रिय
सहिताः अष्टौ प्राणा भवन्ति । तथा असंक्षिप्तपञ्चेन्द्रियेषु अष्टौ त एव भोक्त्रेन्द्रिय
युता नव प्राणा भवन्ति । तथा संक्षिप्तपञ्चेन्द्रियेषु नव त एव मनोयुक्ता दश

प्राणा भवन्ति । तैः सह विप्रयोगे जीवानां मरणं भण्यते । इति गाथाक्षरार्थः ।
 तथा असंज्ञिसंज्ञिनोर्विशेषो निर्दिश्यते । तद्यथा-संज्ञाऽस्यास्तीति संज्ञी, न संज्ञी
 असंज्ञी, तत्र असंज्ञिनः पृथिव्यादयः समूर्छिमपञ्चेन्द्रियान्ताः । इतरे संज्ञिनः
 पञ्चेन्द्रिया मनः पर्याप्त्यापर्याप्ताः । ननु प्रजापनायामेकेन्द्रियादीनामपि
 आहार १ भय २ मैथुन ३ परिग्रह ४ क्रोध ५ मान ६ माया ७ लोभ ८ ओष
 ९ शोक १० रूपा दश संज्ञा उक्ताः ततस्तेऽपि संज्ञिनः ? उच्यते-दशविधाऽ-
 पीयमोघसंज्ञारूपत्वात्स्तोका तथा मोहोदयजन्यत्वादशोभनाऽतो नानया संज्ञाऽ-
 धिकारः, किंतु महत्या शोभनया च विशिष्टज्ञानावरणीय कर्मक्षयोपशमजन्यया
 मनोज्ञानसंज्ञया चेति । तथाऽमुमेवार्थं भगवान् क्षमाश्रमण आह-^१ “जइ सन्ना
 संवधेण, सन्निणो तेण सन्निणो सव्वे । एगिंदियाइयाण वि, जं सन्ना नाहिगार
 धिप्पइ य त्ति” । अथवा संज्ञा त्रिविधा दीर्घकालिक्युपदेशेन १ हेतुवादोपदेशेन
 २ दृष्टिवादोपदेशेन ३ च । तत्र यः सुदीर्घकालमतीतमर्थं स्मरति, भविष्यच्च
 वस्तु चिन्तयति कथं नु कर्तव्यमिति त्रिकालविषया संज्ञा यस्य स प्रथमसंज्ञी ।
 यदुक्तं-^२ इह दीर्घकालिगी कालिगि ति सन्ना जया सुदीर्हपि । संभरइ भूयमेस्सं,
 चित्तेइ य कह णु कायव्व ? ॥ १ ॥ इति तथा यः संचिन्त्येष्टानिष्टेषु छाया-
 तपादिवस्तुषु स्वदेहपालनाहेतोः प्रवृत्तिनिवृत्ती विधत्ते सा द्वितीया संज्ञा,
 तद्वान् द्वितीयसंज्ञी । यदाह-^३ जे पुण संचित्तेउं इट्ठाणिट्ठेसु विसयवत्थुं ।
 वट्ठंति नियत्तंति य सदेहपरिपालनाहेउं ॥ १ ॥ पायेण संपए चिय कालम्मि
 नयाइ (वि) दीर्हकालन्ना (नू) । हेऊवएससन्नि, णिच्चिट्ठा हुंति हु अस्सण्णी”
 ॥ २ ॥ तृतीयस्तु संज्ञी सम्यग्दृष्टिरेव, शेषास्त्वसंज्ञिनः हिताहितप्राप्तिपरिवर्जन

१ यदि संज्ञासम्बन्धेन संज्ञिनस्तेन संज्ञिनः सर्वे । एकैन्द्रियादिक्र नामपि यत्संज्ञा दशविधा
 भगिता ॥ १ ॥ स्तोका न शोभनाऽपि च । या संज्ञा (तया) नाधिकार गृह्यते च ।

२ इह दीर्घकालिकी कालिकीति संज्ञा यथा सुदीर्घमपि ।

संस्मरति भूतमेव चिन्तयति च कथं नु कर्तव्यम् ॥ १ ॥

३ ये पुन संचिन्त्येष्टानिष्टेषु विषयवस्तुषु ।

प्रवर्तन्ते निवर्तन्ते च स्वदेहपरिपालन हेतोः ॥ १ ॥

प्रायेण साम्प्रत एव काले न चापि दीर्घकालज्ञः ।

हेतुवादोपदेश संज्ञिन निर्वेष्टा भवन्ति असंज्ञिनः ॥ २ ॥

संज्ञितसंज्ञिसाध्यमयोप्रनाकरणात् । उक्तं च-‘सम्मदिही सण्णी संते णाणे
 खजोवसमयम्मि । असञ्ची मिच्छन्ती दिट्ठिवाभोवपसेण’ ॥ १ ॥ मयेवासां मप्ये
 कस्य जन्तो का संज्ञा भवतीति व्यक्ताभ्यां समाभ्रमणगाथाभ्यामेव प्रदर्शयति,
 तथाहि-‘पंचण मू (मो) इ सञ्जा, हेउ सञ्जा विईदियार्ण । सुरनारसमञ्ज
 म्मववीवाणां काळिमी-सञ्जा ॥ १ ॥ सञ्जा सम्मदिहीय, होइ इइ दिट्ठिवाव
 सुयनां । मइवापारविमुक्काण, सञ्जाईवा (या) उ केवम्मिणो ॥ २ ॥”
 इत्यसंज्ञिसंज्ञिविशेषमभिधाय पुनः सूक्तोक्तमेवान्यक्रमेण प्राणास्त्वर्क्यं व्यक्तं,
 यत् उक्तम्-पञ्चेन्द्रियाणि विविच बलं च, उच्छ्वासनिश्वासादयान्यदायुः ।
 प्राणा वक्ष्यते भगवद्विष्णुका एषां वियोगीकरणं तु हिंसा ॥ १ ॥ इति गद्या
 द्वयार्थः ॥ ४२-४३ ॥

D C. The term Ucchvāsa means breathing out and Nīhvāsa means breathing in. The Prāṇas (vital airs) of the living beings are of ten kinds viz. 1 Sense of Touch 2 Sense of Taste 3 Sense of Smell 4 Sense of Sight 5 Sense of Hearing 6 Breathing 7 Āyu (Limit of Life), 8 Strength of Mind 9 Strength of Speech and 10 Strength of Body

The commentator explains the term “Yoga” in two ways (1) The three types of strength viz of mind speech and of body Or (2) The word ‘yoga, may be disconnected with the word bala which latter may be connected with Āya or life In this case also the yogas are of mind, speech and body The first alternative seems to be preferable

१ बम्भदुहवः तस्मिन् सति क्रमेण शोषयन्ति ।

अपचितः मिच्छन्ति वृत्तिरोपसेन ॥ १ ॥

२ पञ्चां जोकस्य हेतुसंज्ञा द्विगुणरीत्याम् ।

सुरनारकामैः कववीकामैः कालिमी सञ्जा ॥ १ ॥

तस्य बम्भदुहवः जगतीह वृत्तिरः भुजानम् ।

मनिच्छन्ति विमुक्ताः मञ्जरीय केवम्मिण ॥ २ ॥

The details are given in the following table.

Table

Kinds of Living Beings	Prāṇas	In the form of -
1 One-sensed Beings	4	Touch, Breath, Life, and Bodily Strength
2 Two-sensed Beings	6	Touch Breath Life Bodily Strength + Sense of Taste
3 Three-sensed Beings	7	Do + Sense of Smell
4 Four-sensed Beings	8	Do + Sense of Sight
5 Mind-less Five-sensed Beings	9	Do + Sense of Hearing
6 Conscious Five-sensed Beings	10	Do + Mind

Loss of these Prāṇas means Death That is to say, if the being concerned possesses none of the prescribed vital airs at all, he is said to be dead Thus, death is nothing but the loss of connection with the Prāṇas

Sanjñi=One having Sanjñā or Consciousness or mind

A-sanjñi has no consciousness or mind. All the living beings beginning with Ekéndriya jīvas and ending with Sammārcchima Pañcéndriyas are a-sanjñi (un-conscious or mindless beings). The others i-e Garbhaja Pañcéndriya beings that have been perfect with the acquisition of mind are sanjñi (having consciousness)

In the Prajñāpanā Sūtra, the one-sensed and the like also, are declared to possess the following ten (10) Sañjnas viz 1 Ahāra (food) 2 Bhaya (fear) 3 Parigraha (belongings) 4 Maithuna (sexual intercourse) 5 Krodha (anger) 6 Māna (pride) 7 Māya (deceit) 8 Lobha (greed) 9 Ogha and 10 Śoka (sorrow). In that list, however the ninth is 'Ogha' sañjñā

So it is vain. Again being the incitor of Mohah (infatuation) etc, it is not good. It does not deserve to be called a sañjñā

Or sañjñā is of three kinds viz 1 Dīrghakālikī 2 Hétuvāda and 3 Dṛṣṭivāda.

A being possessing Dīrgha-kālikī sañjñā remembers past events thinks about whatever is desirable and thinks over how it is to be done A being possessing Hétuvāda sañjñā having thought over what is agreeable and what is disagreeable goes to or retires from shade or heat for the protection of his body

A being possessing Dṛṣṭivāda sañjñā is always a Samyagdṛiṣṭi jīva.

Gods, Nārakas and Garbhaja (embryo born) beings have Kālikī Sañjñā

Two-sensed three sensed and four-sensed beings have Hétuvāda sañjñā.

Samyag-dṛiṣṭi jīvas have Dṛiṣṭivāda sañjñā

Kévalins are free from sañjñā and free from the activities of Mañi Jñāna

सर्वबीजप्राज्ञद्वारमभिषाय क्लमप्राप्तमपि योनिद्वारमुपरिष्टादस्यपि ततोऽत्र
संसारे स्वरूपप्रादुर्भावस्वभाव व्याकुर्वन्माह—

एव अणोरपारे संसारे सागरमि भीममि ।

पतो अणतस्तुतो जीवेहि अपतपम्मेहि ॥ ४४ ॥

44. Evam aṇorapārē saṁsārē saḡarami bhīmanamit
Patto aṇantakhurto Jivēhim apattadhammēhim 44

[एवमनारपारे संसारे सागरे भीमे ।

प्राप्तोऽनन्तकृत्स्नं एवं [प्राज्ञविशेष] जीवैरप्राप्तधर्म ॥ ४४ ॥

Evamanārapārē saṁsārē saḡarō bhīmō ।

Prāpto anantakṛtvam evam (prāṇa vyogrāh) jivairapattadharmaḥ 44]

Trans 44 In the dreadful ocean in the form of beginning-less and endless Samsāra (transmigration) thus, is acquired (death) for innumerable times by the beings who have not accepted Dharma (piety) 44

व्याख्या-४४-एवमिति प्राणवियोगलक्षणेन अणोरपारेऽप्राप्तपर्यन्ते दुस्तरत्वात्संसारे सागरे इव शब्दलोपात्समुद्रोपमेयत्वेन भीमे-रौद्रे जन्मजरा-मरणरोगशोकादिभिः कारणभूतेः प्राप्तमुपलक्षणान्मरणं । “अणंतखुत्तो त्ति” अनन्तशोऽनन्तवारान् । कै ? जीवैः । कीदृशैः ? अप्राप्तजिनधर्मेरिति ॥ उक्तं च-कोटिशो विषयाः प्राप्ताः, संपदश्च सहस्रशः । राज्यं तु शतशः प्राप्तं न तु धर्मः कदाचन ॥ १ ॥ इति गाथार्थः ॥ ४४ ॥

D C The Samsāra or mundane existence is compared here to an ocean due to the difficulty or impossibility of crossing it. The jīvas attain to the metaphorical deaths caused by birth, old age, death, disease etc.

Anantaśah-for endless times. The beings here talked of are those that have accepted the Jaina Dharma.

Yoni-dvāra

क्रमप्राप्तं योनिद्वारमभिधित्सुराह—

तह चउरासी लक्खा संखा जोणीण होइ जीवाणं ।
पुढवीइण चउण्हं, पत्तेयं सत्तसत्तेव ॥ ४५ ॥

45 Taha caurāsī lakkhā samkhā jonīna hoi jīvāṇam ।
Pudhavīṇa cauṇham paṭṭéyam satta sattéva 45

[तथा चतुरशीर्तिलक्षाः सङ्ख्या योनीनां भवति जीवानाम् ।
पृथिव्यादीनां चतुर्णां प्रत्येकं सप्त सप्तैव ॥ ४५ ॥

Tathā caturaśīti-r-laksāṇ sankhyā yonīnām bhavati jīvānām ।
Prithivyādīnām caturṇām pratyēkaṁ sapta saptaiva 45]

Trans 45 Similarly, the number of yonis (or places of origination) of the living beings, is eighty-four hundred thousand

(8400000) (But) In the case of the four (elements) such as Pṛithvi (earth) Water etc it is seven hundred thousand (700000) for each. 45

व्याख्या—४५—इह योनिरिति कः शब्दार्थः ? पूर्वं तदुच्यते—यु मिश्रणे, युवन्ति तैमसकर्मणश्चरीरवन्तः सन्त औदारिकादिश्चरीरमायोगयपुद्गल्मस्करूप समुदायेन मिश्रीयन्त्यस्यामिति योनिस्त्वत्तिस्थानं, औषादिको निःप्रत्ययः । तथेति गणनाद्वारमकारेण चतुरशीविल्क्षा योनीनां । विमक्तिर्यस्यया तृतीयार्थे प्रथमा । सङ्ख्यया । केषां ? भीषानां । द्वितीयार्थे सप्तम्यर्थे वा षष्ठी । इति सामान्यतयाऽभिधाय विशेष्यं दर्शयति—पृथिव्यपूतेषोषायुषु चतुषु मत्स्येकं सप्त सप्त ऋता इति गाथासारायः ॥ ४५ ॥

D C The word 'yonī' comes from the root *yu* to join or mix. A place where the *Tajasa* and *Kārmaṇa* bodies mix with aggregates of the *Pudgala* and *Standhas* suitable for *Audārīka* and other bodies, is called a *yonī*. So in short, it is the place of origination.

Due to transmutation of cases the Nominative is used for the Instrumental so *sankhya saṅkhyāyā*. The Genitive in *Jvānīm* is used for the Accusative or the Locative.

After the general statement is over the particular statement declares that each of the four elements viz the Earth, the Water the Light and the Wind, have got seven hundred thousand (700000) *yonis* as under—

Elements	Yonis
1 Pṛithvikāya	7 00 000
2 Ap Kāya	7 00 000
3 Tōjas Kāya	7,00,000
4 Vayu Kāya	7,00 000

(b) Yonis of the Rest of the Living Beings

इत्येतावताऽष्टाविंशतिर्लक्षा योनीनामुक्ताः अन्यासां योनीनां स्थान-
विशेषः गाथाद्वयेन दर्शयन्नाह—

दस पत्तेयतरूणं चउदस लक्खा हवन्ति इयरेसु ।

विगलिंदियाण दो दो, चउरो पंचिंदितिरियाणं ॥ ४६ ॥

46 Dasa Patétya-tarūnam caudasa lakkhā havanti iyarésu, ।
Vigalindiyāna do do, cauro pañcīndī-tiriyānam 46

चउरो चउरो नारय-सुरेसु मणुआण चउदस हवन्ति ।

संपिंडिया उ सव्वे, चुलसी लक्खा उ जोणीण ॥ ४७ ॥

47 Cauro Cauro Nāraya Surésu Manuāṇa caudasa havanti ।
Sampindiyā u savvā Culasī lakkhā u joṇīnam 47

[प्रत्येकतरूणां चतुर्दश लक्षा भवन्ति इतरेषु ।

विकलेन्द्रियेषु द्वे द्वे चतस्रः पञ्चेन्द्रियतिरश्चाम् ॥ ४६ ॥

Pratyéka-tarūnām catur-daśa laksā bhavanti itarésu ।
Vikaléndriyésu dvé dvé catasrah Pancéndriya tīraścām 46

चतस्रश्चतस्रो नारकसुरेषु मनुष्याणां चतुर्दश भवन्ति ।

संपिण्डिताश्च सर्वे चतुरशीतिर्लक्षास्तु योनीनाम् । ४७ ॥

Catasraścatasro Nāraka-Surésu Manusyānām caturdaśa bhavanti ।
Sampinditāśca sarvā Caturaśīti-r-laksāstu yonīnām 47]

Trans 46-47 In the case of One-souled Vegetables the originating places are ten hundred thousand (1000000) while in the case of the rest viz the Many-souled Vegetables they are fourteen hundred thousand (1400000) For the beings with deficient sense organs (the originating places) are two hundred thousand (200000) for each (class), (while) there are four hundred thousand (400000) yonis in the case of five-sensed lower animals For the Nārakas and the Dévas, (they are) four hundred thousand

(400000) for each, and in the case of human beings (they) are fourteen hundred thousand (1400000)

However All these added together come to be eighty-four hundred thousand (8400000), of yonis (46-47)

व्याख्या-४६-४७-सप्तम्यर्थे पट्टी । मत्स्येकतच्छु वक्ष योनिजज्ञाः । इतरेषु सूत्रत्वात्कायप्राग्भागेन वा पुस्त्यं । साधारणजनस्यपिषु चतुर्वक्षजज्ञा योनयो मध्येयुः । तथा विकल्पेन्द्रियेषु द्वित्रिचतुरिन्द्रियेषु द्वे द्वे सक्षे मध्येता । तथा पक्षेन्द्रियविर्येषु चतुर्वक्षज्ञा योनीनां मध्येयुः ॥ ४६ ॥

तथा चतस्रश्चतस्रो सज्ञा योनयो नारकेषु सुरेषु । समासेन विभक्ति छोप । तथा मनुष्येषु चतुर्वक्ष ज्ञा योनयः । तु पूरणार्थे । य सप्तम्ये । एव संपिण्डिताः एकराशोक्तताः । 'सम्भवे सि माकृतत्वाद्धिभ्यस्यये सशौचि दुरशीविर्ज्ञा योनीनां भवन्ति । इति निर्दिष्टं योनिप्रारम्भेति गाथायः ॥ ४७ ॥

D C. Pratyēka-laripām-The Genetive is used for the Locative. The term Itara means the rest i.e. the other type of vegetables viz. the Sadharana or Many-souled vegetables. The Viksēndriyas are the Two-sensed beings, the Three-sensed beings and the Four-sensed-beings The word tu is used in the sense of completion, while ca signifies addition. Sampādī tih-gathered or collected or added together

The particulars can be put in a tabular form thus:-

Table

Kind of Beings	Number of Originating places
1 Prithvikāya	7,00 000
2 Ap Kāya	7,00 000
3 Tējas Kāya	7 00 000
4 Vāyu Kāya	7,00 000
5 Pratyēka Vanspati Kāya	10,00 000
6 Sadharana	14,00 000
7 Two-sensed Beings	2,00,000
8 Three sensed Beings	2,00,000

9	Four-sensed Beings	2,00,000
10	Dévas (deities)	4,00,000
11	Nārakas (Infernal Beings)	4,00,000
12	Five-sensed Tiryancas	4,00,000
13	Human Beings	14,00,000
		<hr/> 84,00,000

In all, there are eighty-four hundred thousand (84,00,000)
yonis (originating places) of living beings

Here ends the discussion about the yonis. Now the Sūtra-
kāra describes the peculiarities regarding the bodies etc. of
the Siddhas or the Accomplished or the Perfect Souls, that were
referred to in the second Gāthā

CHAPTER IV

The Siddhā-tmā

तथेह ग्रन्थे पूर्व ग्रन्थकारेण आदौ द्वितीयगाथायाः पूर्वाद्धे जीवानां
भेदकथने प्राक् सिद्धस्वरूपं दर्शितं, तत्तेषामव्ययत्वान्निष्ठितार्थत्वात्सांसारिकत्क-
त्यानुपयोगित्वात्प्राक् सिद्धानां पञ्चदशभेदव्यावर्णनं प्रस्तावेऽपि शरीरादिविशेषो
न दर्शितः, तद्विचित्रगतिकत्वात्सूत्रस्येति, इह तं व्यावर्णयन्नाह —

सिद्धाण नत्थि देहो न आउकम्मं न पाणजोणीओ ।

साइअणता तेसिं, ठिई जिणिंदागमे भणिया ॥ ४८ ॥

48 Siddhāṇa natthi dēho na āukammam na pāṇa joṇīo ।

Sāṇaṇtā tēsīm thīi Jīṇindāgamé bhaṇiyā 48

[सिद्धानां नास्ति देहो नायुःकर्म न प्राणयोनयः ।

साधनन्ता तेषां स्थिति-जिनेन्द्रागमे भणिता ॥ ४८ ॥

Siddhānām nāstidēho nāyuhkarmana prāṇayonayah

Sāḍyanantā tēsām sthiti-r-Jinendrāgamé bhaṇitā 48]

Trans —The Siddhas (Accomplished ones-Perfect ones)
possess no body, no duration of Life, or Karmas (actions), and
no vital airs, as well as, originating places. Their state is decla-

red as with a beginning and (but) without an end in the Scriptures of the Jinédras.

व्याख्या-४८-सिद्धानां नास्ति देहः। यत् उक्तं श्रीप्राचाराद्वे-^१सिद्धार्थ
इगतीसगुणा षण्णचा, तं जहा-गोयमा ? से न दीहे १ न हस्ते २ न षट्ठे ३
न संसे ४ न चवरसे ५ न परिमण्डळे ६ न छोरिण ७ न हाळि ८ न सुच्छि
९ न किण्हे १० न नीछे ११ न दुरमिण्वे १२ न सुरमिण्वे १३ न तिचे
१४ न कण्ठे १५ न कसाण्ठे १६ न अंघ्रिछे १७ न मज्जुरे १८ न कक्कस्ते
१९ न मत्तए २० न गुत्तए २१ न लहुए २२ न सीए २३ न चण्हे २४ न
निच्छे २५ न लुक्खे २६ न कायसंगे २७ न रुहे २८ न इत्थी २९ न पुरिसे
३० न पुंसए ३१ इत्येकमिच्छास्तिद्विगुणाः। अथ सूत्रस्याख्या-आभयमि
यिषोरमेदायस्मादेहो न, अत एवापुरपि न, यस्मादायुर्न अत एव मरमपि
न। ततो निमिषनिमिषचतोरमेदास्तथापि कर्माणि न, यन्मोदयोदीरणासत्तामाय
मायात्। यत् कर्माणि न अत एव प्राणा योनयोऽपि न, पुनः संसारेऽनुत्पादात्
अथ तेषां स्थितिं व्याख्याते। तवस्तेषां सिद्धानां। स्वतिः कीदृशी? सादिरनन्ता
यतस्ततोऽप्यतिक्रान्तास्ताविः ततश्च नानाभावादन्तैव। यदुक्तं स्रक्कस्ते-^२“सिद्ध
मयस्मरुअमणं तमइसयमव्वावाइमपुणराविति सिद्धिगइनामधेयं ठाणं संपत्ताणं”
इति वचनात् मिमेन्द्रागमे। स्वतिर्मणिता मोक्षा। यथा संसारिणां जीवानां
प्राणयोन्यायुःकर्मस्वित्पावयस्तथा सिद्धानां न भवन्तीति गाथार्थः॥४८॥

१ सिद्धार्थमेव सिद्धिगुणं प्रकृष्टं तत्पक्षं धीमत्! यन्दीर्घं न हस्तं न षट्ठं, न कण्ठं
न चतुरस्रं न परिमण्डलं, न छोरिणं, न हाळिं न लुक्खं न इत्थं न नीसं न पुण्यं,
न सुरमिण्वं न तिचं न कण्ठं न कसाण्ठं न मज्जुरं न कर्कशं न मज्जुं न पुण्यं
न कण्ठं न सीतं नोत्तं न स्तिचं, न रक्कं न कक्कस्ते न रोहं न लोः न पुण्यं,
न लुक्खं।

२ सिद्धमयस्मरुअमणं तमव्वावाइमपुणराविति सिद्धिगइनामधेयं त्वं स्रक्कस्तेः।

D C Due to the lack of the distinction between the resort and the resorted, Siddhas do not possess a body. Where there is no body, no question either of duration of life or death or of the seven Karmas (actions) can arise at all. Similarly, when there are no Karmas (actions), there does not ensue the question of re-birth in the mundane life, and, therefore, there cannot be any vital airs or originating places in their case. But, then, what about their condition? They have a beginning, for there is a time of their origination. But they have no end for there is no possibility of their stumbling or falling down from there.

This peculiarity of their state is proclaimed in the Śakra-stava of the Jaina Āgamas (Scriptures). In a word, what is meant is this, have that the Siddhas no body, and hence there are no vital airs, no originating places no births and rebirths, no life-limit, no Karmas, and no other conditions in the case of the Siddhas, as are inevitable in the case of the Samsāri (transmigrating) souls 48

इत्येतावता सिद्धानां स्वरूपमभिधाय पुनः संसारिणां जीवानां स्वभावं
व्याकुर्वन्नाह—

काले अणादिनिहणे जोणीगहणम्मि भीसणे इत्थ ।

भमिया भमिहिति चिर जीवा जिणवयमलहन्ता ॥ ४९ ॥

49 Kāle aṇādiṇihaṇé jonigahaṇammi bhīsaṇé ittha ।

Bhamiyā bhamihinti cīram jīvā jīṇa-vayanamalahantā 49

[काले अनादिनिधने योनिगहने भीषणेऽत्र ।

भ्रान्ता भ्रमिष्यन्ति चीर जीवा जिनवचनमलममाना ॥ ४९ ॥

Kāle anādinidhané yonigahané bhīṣaṇé' atra,

Bhrāntā bhamiṣyanti cīram jīvā jīṇa-vacanamalahamānāh 49]

Trans 49 The living beings who have not reached or accepted the words (i-e the advice) of the Jinas, have rambled (and) will ramble for a long time through the beginningless and endless time in the fierce (world) strimming with originations 49

ध्यास्या-४९-काष्ठेऽसीवानागत ससणे वर्धमानस्यैकसामयिकत्वात्स्व
 ल्पत्वाभाप्र विपक्षितं (सत्त्वं) कथं भूते काष्ठे ?-अनादिनिषनेऽनाद्यपर्यवसिते ।
 तथा पुनः कथं भूते ? " जोणीगण्डमि भीसणे ति " चतुरशीतिस्सपोनिग्रहणे
 तच्चदाभयणेनानवस्यानाद् । अथवा कोदृष्टे संसारे ? योनिगहने-उपलब्ध्या
 वृत्पति विपचिरोगमोकादिर्मिर्गहने विविधकमगत्याऽविद्युपिष्ठे जीवानां कर्म
 विपाककारणभूतत्वात्प्रापणे-भयकारिणि तस्मिन्प्रतिकरणभूते जीवा भ्रान्त्वा
 अभिष्यन्ति चिरं-प्रभूत कामं । कीदृशाः सन्त ? मिनवचनं-मगवद्वचनं द्वितो
 पवेष्टमकममाना-अप्राप्नुवन्तः । तथा कचिदित्यपि पाठ-" भविष्या
 ममंति ममिर्हिते ति " तत्र भ्रिकालाभयणेन पातोऽर्थविच्छेदो ज्ञेय इति
 गाथासाराय ॥ ४९ ॥

D C Time includes the Past and the Future. The Present may not be considered here as it is brief. This time has no commencement nor is it to end at any time.

Yongahana may be construed either with the time or with the world. With the time, it would mean Caught by the many eighty four hundred thousand existences. With the world or rather mundane existence) it means one which is confused or intrigued (gahané) with births, deaths, diseases, sorrow and the like.

The Samsāra is fierce because it is the cause of the results of previous actions. In such a place the living beings have wandered in the past and will (surely) wander in the future for a long time being confused in these intricacies till they secure (and execute) the auspicious advice of the Divine One.

Some read Bhamtyā bhamanti bhamhanti. The v.l. also is alright. For here all the times (including the present) are considered 49

Now, comes a concluding Couplet

अथ ग्रन्थकारः सम्यग्ज्ञानाद्धर्मफलं विधेयं चाविष्कुर्वन्ग्रन्थमुपसहर्तुं
शिक्षारूपं स्वनामगर्भितं च सूत्रं व्याख्यानयन्नाह—

ता सपद् संपत्ते, मणुभक्ते दुल्लहे सम्पत्ते ।

सिरिसंतिसूरिसिद्धे, करेह भो ? उज्जम धम्म ॥ ५० ॥

50 Tāsampai sampatte maṇuatté dullahé sammaté ।

Siri Santi sūri sūthé karéha bho ujjamam dhammé 50

तत् सम्प्रति संप्राप्ते मनुष्यत्वे दुर्लभेऽपि सम्यक्त्वे ।

भीशान्तिसूरिशिष्टे कुरुत भो ! उद्यमं धर्मे ॥ ५० ॥

Tat samprati samprāpté manuṣyatvé durlabhé'pi samyaktvé ।

Śri Śānti Śūrisiṣṭé kuruta bho ! udyamam dharmé 50]

Trans 50 Therefore, O Devout Persons! Now when you have obtained Manuṣyatva (human-ness), and even the rare Samyaktva (Right Belief), labour upon the Dharma promulgated by the Reverd Ones possessing wealth (of Knowledge) and quietitude [or instructed by the glorious Śānti Śūri.] 50.

व्याख्या-५०-तावद् भो मव्याः ! साम्प्रतं मनुजत्वे दशभिर्दृष्टान्तै-
र्दुर्लभे संप्राप्ते तत्रापि सम्यक्त्वे अचिन्तितफलप्रदे चिन्तारत्नप्राये । चकारा-
त्सम्यग्ज्ञानचारित्रे । संप्राप्तशब्दो मनुजत्वसम्यक्त्वयोरुभयत्र संबध्यते ।
ततश्चिन्तारत्नमिव प्राप्ते सम्यक्त्वे । यत्करणीयं तदाह-धर्मे उद्यमं कुरुत ।
किंविशिष्टे ? “ सिरिसंतिसूरिसिद्धे चि ” सिरिति श्रीः उपलक्षणात् ज्ञानश्रीः,
तथा ज्ञमन शान्तिः रागादीनामुपशमः, ताभ्यां सूरयः पूज्याः गुणगुणिनोर-
भेदात्तीर्थकरा गणधरा वा, तैः शिष्टेऽर्थादुपदिष्टे । इयता ग्रन्थकृता स्वनामा-
प्याविष्कृतं । तत्र कर्तृपदं शान्तिसूरिः उपदिशति शिष्टे प्रसस्तेऽनुपमे जिनधर्मे ।
क्रियासम्बन्धस्तथैव योज्य इत्यक्षरार्थः ॥ ५० ॥

D C Bhōh ! is the general form of address to human beings. Both the *manuṣya* and the *samyaktva* are durlabha or rarely obtainable. Samprāpti is also to be construed with both. Samyaktva means full confidence in the True Deity, True Preceptor and the True Dharma] when they have secured not only human-ness but also Samyaktva (Right Belief) they must labour on the Dharma, which has been preached by Śāris or the Revered Ones. Who are these Revered Ones ?

Śri means jñānāśri (wealth of knowledge) Śānti or quietitude means calming down of passions and the like. The Śāris may mean the Tirthakkaras or the Gaṇadhara there being no difference between the qualities and the resorts of these qualities.

Through this phrase, the author discloses his own name viz Śānti Śūri. 50

Upasamhāra

अथ सूत्र निगमयमाह —

एसो जीवविचारो संक्षेपरूपं ज्ञानाहेतुः ।
संक्षिप्तो उद्धरितो रुद्रात् श्रुतसमुद्रात् ॥ ५१ ॥

51 Eṣo jīva-vicāro saṅkṣēpa-rūpam jñāna-hētoḥ ।
Saṅkṣipto uddharito ruddrāt śrutasamudrāt 51

[एष जीवविचारः संक्षेपरूपीनो ज्ञानहेतुः ।
संक्षिप्त उद्धरितो रुद्रात् श्रुतसमुद्रात् ॥ ५१ ॥

Eṣa jīva vicāra saṅkṣēpa-rūpīnam jñāna-hētoḥ ।
Saṅkṣipta uddharito ruddrat śrutasamudrāt 51)

Trans 5 This Consideration of the Living Beings has been extracted from the deep ocean of the Scriptures and is abridged for the enlightenment of the short-witted odes. 51

म्यात्प्या ५१—जीवानां विचारो जीवविचारः असत्स्वाधारेकेन्द्रियादि
विचारवान् । रूपरूपिणोरभेदाद् प्रम्यनाभापि जीवविचार इति समर्थितः ।

एष आत्मनाऽविनाभावेनेति । ततः श्रीशान्तिमुरिणा अयं संक्षेपरूचीनांमर्था-
 त्स्वलूपमतीनां प्राणिविशेषजिज्ञासार्थं संक्षिप्यानुग्रहबुद्ध्या रुद्राद्-अनवगाह
 विस्तारात् श्रुतसमुद्भेदादुतः । इयता न स्वमनीषिकया. किंतु परम्परया जिन-
 रूपदिष्टं श्रुतं महार्थं तस्मादित्यक्षरार्थः ॥ ५१ ॥

. D. C. The Consideration of the Living Beings such as Trasa
 (mobile) sthāvara (Steady-fixed), one-sensed beings etc is jiva-
 vicāra. The title of the volume is the same according to the
 non-distinction between the form and the one possessing the
 form The preaching of this book is nothing new, but it is an
 abridgement of what is preached by the series of the Great
 Preceptors 51

E N D ,

By **Mr. R B JAIN**

Secretary.

Jain Mission Society

Madras

At the outset, let me say frankly without the least exaggeration that the author of this Treatise, which is called, " Jiva Victor, or Treatise on the (Science of) ' Life, or Biology, " was His Holiness Vadivetāl Sṛī Sānti Suriṣi who was an unrivalled scholar of his times, whose greatness and scholarship were enlorgised by then distinguished Poet Dhanapāl, one of the Gems in the court of the Emperor Bhoja-rāj as well as, by other contemporary learned scholars and the emperor himself. The treatise though small in size containing only 50 stanzas deals with all the Biological gist Exhibiting wide range of knowledge of how the life developes from the tiny being to the highest human form in its successive stages, and how complicated it becomes and how it gets its deliverence from birth and death, and then how it eventually reaches a state of permanent happiness called, 'Mukti,' or Emancipation

To ordinary men, this work may appear to be an insignificant one, but when we study it deeply, we come to know how

important and useful it is for us-mankind-to understand the the implication of our misery and bondage and how we can save ourselves from the severe punishment of Nature's Government by obeying her rules and regulations etc., and so we can at once see that our author wrote this work for the good of humanity confirming the irrevocable law of Nature viz., "As we sow so we reap" By sowing a mango-seed we get a mango-fruit, and from a margosa-seed we get a margosa fruit in the same manner we suffer from pain by giving pain to others and get happiness in return of the good we have done to others. Out of this Law there is no escape, and to expect happiness from our bad deeds, is to expect nectar from a serpent's hood or mouth. A certain Philosopher has paraphrased this as follows:—

So long thou shalt not refrain thyself from causing pains and troubles to thy fellow-creatures, thou needst not dream to be emancipated from the appalling danger of the same

Our ancient Rishis had known this from time immemorial. But modern critics remark that if according to your scriptures, everything has a life, if a man, beast, bird, insect, and a worm if even roots, fruits trees, and creepers have a soul-and science also supports this view-then why do you discriminate between cutting a fruit and cutting an animal, and attach comparatively less or more sin respectively in each case From the economic point of view many fruits are necessary to quench or satisfy the hunger of a man and so also, if by killing a single animal appetite of many hungry people can be satisfied, there is comparatively less sin in their opinion in killing one animal than in cutting many fruits.

We will discuss this point rationally and give a suitable answer to the above objection

The above critics accept the authority of science, and science in its turn proclaims that it accepts no other authority

than Nature Now, if we study closely the natural phenomena, we understand that Nature is working incessantly for the betterment of every one, for the happiness of all, until everyone of us reaches the pinnacle of perfect peace and happiness. But, here again, another objection is raised by the critics that if nature is so kind, why does she put different souls in different wombs and make them suffer, birth and death, old age, disease, pain, and fear etc., and "What is the reason of this?" While trying to solve this point, I have to proceed further and remark that the whole universe is being governed by an unchanging Law with regularity,—Justice and Truth—and it takes account of even atoms and seconds. This Law of Nature never commits any mistake. In fact, just as any Government, though good, has to punish the wrong doers or Law-breakers to correct their wrong mentality and reform them into good citizens and to establish Law and order, in the state, and just as Parents punish their children, if they go wrong, and render them more disciplined and well-behaved. Can we call the action of the Government or of Parents in the above instances as harsh and cruel or unjust? Similarly, can the action of action of a doctor in giving some bitter medicine to the patient or operating a wound on the body of a child be construed as cruel? The disease appears in the body as a result of the violation of the rules relating to eating and drinking. It is by way of punishment that Nature introduces disease in the body for one's going against the dietary rules. So also, the experiencing of pain by the living being is the result of its bad actions. The function of the Doctor is to remove the pain and also the function of nature is to do good to the living being. We misunderstand the process of nature and call it pain and misery when she is actually doing good to it indirectly without our knowledge and this cannot be called a fault in her as the action of Nature is always prompted in our favour with disinterested motives.

Now, it is clear that the living is itself the cause—the seed—of its own troubles. If so, another question arises as to why it causes its own trouble! The answer given by all thinkers is

that it is nothing but ignorance that is the cause of this mistake. When one knows that the fire burns one's fingers if he touches it or when one knows that a snake bites if it is meddled with, naturally he refrains from it, after realising this knowledge. But before this experience comes to man he tries in ignorance to eat the forbidden fruit and jumps in the fire of miseries like the butter-fly falling into the fire with the false knowledge that the red fire is an eatable thing and it should enjoy it. It is thus clear that to be safe, and happy in the kingdom of Nature is to have the knowledge of the above truth and without this knowledge a living being cannot discriminate between good and bad actions and in eating and drinking and without the help of this knowledge he has no chance to rectify and reform himself and cannot achieve his own good and happiness. Nature is always helpful to the living being towards its acquiring this knowledge and in proportion to the acquisition of this knowledge the living being is given better chances and opportunities and it is the possession of this knowledge which has entitled the human being to the majestic position and superiority over others. It is accordingly said by others "There is nothing greatest in the world than man, and there is nothing greatest in the man than mind. Man has got better chances to follow the directions of Nature and thus, by following her reaches the highest object of existence viz highest happiness and peace. And so the favour of nature seems to be more on the human being rather than on any other living creature. There is a saying of an experienced soul, who says "Obedience is the first law of Governing that is to say that one who follows the rules of a Government becomes the more fitted to govern it. To the extent to which the knowledge of man develops, to that extent, he is rendered fit by Nature to understand her intentions and follow her rules and in such a manifold evolution of Nature takes place and so in the order of gradation, all the living beings are divided into five classes viz beings with one sense developed, beings with two senses, some with three senses, and others with four senses, and the rest with five senses

developed, respectively In the beings of the first division they feel knowledge through touch only, the 2nd category through touch, taste; the 3rd class through touch, taste and smell and the 4th category through touch, taste, smell, and sight, while the 5th division has got all the five senses well developed and has got a better opportunity of understanding good and bad, true and false It is why and how the superiority of the human being has come to be recognised over all other beings

In order to elevate it self from stage to stage till the achievement of human form, every living being has to go through a great deal of ordeal in the Laboratory of Nature, viz they have to go through infinite births and deaths and still they may not easily reach the human stage. There may be many pitfalls and slips between the cup and the lip, from the highest summit he may at once fall to the abasies. The process is complicated and laborious as to throw a ring in the mid-ocean and go after its search This receding process is all due to the sins we are committing, though unconsciously, and this is the cause of the complication. Thus to come to the point at issue, there is greater sin in killing beings of two senses than in killing those of one sense, and so on, the enormity of sin incaeases in each successive step. In the common experience of the world, we know that ordinary mud has little value; but pots etc made from the same have got more value and further, if they undergo workmanship and ornamentation, they fetch higher value, because of the process they undergone Another instance is that the death of an adult person who is the pillar of the family causes more sorrow for the family members than the death of a young child So also the assasination of a big illustrious person or a king is considered more heinous and cruel than that of an ordinary being In this kingdom of nature, the killing of a man is met with the severest punishment by nature herself Our ancient seers had therefore given out this future by writing so many books on the Science of life, so that the man, the highest ornament in the scale of evolution may not commit the destruction of life through

ignorance for the selfish nourishment of his own body or maintenance of livelihood and thus avoid the severest punishment at the hands of nature. They saw this truth through their finer and subtler intelled and intuition and analysed how the sin is increased in proportion from the killing of life possessing one sense to that of 5 senses. They say as follow : -

सचविराह्यपार्श्वं, असंस्त्रगृणीयस्स एमभूयस्स ।

भूयस्साणवगृण्य पार्श्वं, इयकस्स पाणस्स ॥ १ ॥

वेइदिय तेइदिय चउरिंदिय, तइय वेव पधिदी ।

उयस्स सरस्सावइ सयगुणंत पार्श्वं गुणेयस्सं ॥ २ ॥

From the above observations and summary it is evident that infinite amount of sin is gathered from eating flesh than from eating fruits etc. In our ignorance and from temptations of passions, we forget what is right and what is wrong and what should be eaten and what should not be eaten and fall into the error of judgement and commit such sins for which the highest punishment would await us.

It is, therefore, essential that we should completely avoid violence to the living beings when we can easily maintain our body by fruits, nuts and vegetables and other articles which contain no tangible life, just as Jainas Munkis do. This kind of life of non-violence of munks practised even for a day is extolled as greater than all the charities an Emperor can make; but in the case of a house-holder it is impossible for him to follow the strict rules of munks, and so he is allowed some margin for his maintenance except through the violence committed to the mobile living Beings. Even from the standpoint of medical science, it has been proved that by vegetable diet the health and life is better maintained than through flesh-eating. We can also know which food is natural to human beings by a little observation of natural Laws..... From the very anatomical construction of human

teeth and and nails etc, we see that they are different in man that in that of carnivorous animals like lions, tigers, bears etc, The difference of this cons'ruction of teeth etc, is seen in herbivorous animals like cows, buffaloes goats etc, which makes them unable to kill through their teeth and nail Further, man's body is similar to that of a monkey and if the food of the monkey is vegetarian man's food also must be vegetarian and so flesh eating is unnatural and is attended with severe consequences, and so must be avoided by man This avoiding of flesh-eating is not only imperative on man, but very beneficial to him If a man wants to be happy in this world, it is not only essential to avoid violence in food matters but In every walk of life To those who are earnest enquirers and want to avoid Violence to life it becomes their first duty to study Biology

Our author, Acharya Bhagavan Shree Vadivetāl Shānti Suriji, has in this kindness to us, composed the gist of Biology in the form of a small treatise, called Jiva Vichāra He has tried to shew herein in a nutshell the nature of life, their division into many categories, their bodies, senses and energies, their lifetime and how the life remains in the body etc,—All these details are beautifully described by studying which we can become beginners in its practice and save ourselves from sin and eventually reach perfect state of emancipation

Our Jain Mission Society is trying in its humble capacity to make this small treatise reach into the hands of every-body, by translating the same in different languages. The first edition has been published in Hindi through Pandit Hiralalji Duged Nyaya Thirtha and we are getting it published in English through Our Holiness the Muni Maharaj Sri Ratna Prabha Vijayaji, who though 79 years in age, has, however, finished the work in spite of his ascetic hardship of penance, general weakness of health, and heart-trouble and we cannot thank him sufficiently for the trouble he has taken

While engaged in writing small supplement to this work, re-

gular chain of ideas surge up in my mind but for fear of the already swelling itself into a text I have refrained myself from expressing all that I wanted to say herein, reserving the same for an independent publication which I intend bringing out shortly on the same subject of biology I hope this small essay is enough and if through oversight and dullness of my intellect, I have overstepped the limit or said anything out of the way I request the indulgence of Dharmācharyas and with my humble salu-tions at their feet, I conclude this essay

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Śramaṇa Bhagavān Mahāvira

Vol I Part II

CHAPTER I Sixteenth Previous Bhava Birth of Viśvabhūti Kumāra-Viśvabhūti Kumāra going to Puspa-karaṇḍaka garden for amusement during Spring Festival-Viśvabhūti Kumāra treacherously sent with a large army to fight with a frontier feudatory prince at the instigation of Queen Madana-lēkhā When Viśvabhūti Kumāra returned home, he realised that it was a well-designed plan of Madana-lēkhā to drive him out from the garden to make room for her son Viśākha-nandi Becoming enraged at this insulting diplomacy, Viśvabhūti Kumāra renounces the pleasurable enjoyments of the world, and he takes Bhāgavati Diksā at the hands of Ācārya Sambhūti Sūri Viśvabhūti Muni practised severe austerities during his ascetic life, and went to various towns and villages with the object of preaching the principles of the Tirthankaras.—When Viśvabhūti Muni—whose body had become greatly debilitated by continuous fastings and strict penances—was going for alms after a continuous fasting of one month at Mathurā (Muttrā), he was accidentally knocked down by a rushing cow On seeing that Viśvabhūti Muni had fallen down on the ground owing to a strong impact with the body of the cow, his cousin Viśākha-nandi who had gone to Mathurā with a number of his attendants on his marriage-ceremony with the daughter of the king of that place, began to crack jokes at the withered condition of the body of Viśvabhūti Muni The penitent Muni was greatly offended, and he made a niyāṇa-nidāna—(a firm determination) to be able to possess, after death, sufficient strength to kill all those persons at one blow, by way of revenge Although Viśvabhūti Muni was repeatedly advised by Sthaviras and others to desist from the attempt, he

did not leave off his firm resolution and having died without expiating for his sinful act even on his death-bed, he was born as a god in Mahā-śukra dēva-loka-Seventeenth Previous Bhava as a brilliant god in Mahā-śukra dēva-loka with an age-limit of seventeen (17) sāgaropam years. Appendix No 1 containing Some Note-worthy Points about the Sixteenth Previous Bhava of Śramapa Bhagavān Mahāvira.

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The parents of Queen Bhadrā were very wealthy A nice town named Mahādevari complete with high city-walls, beautiful buildings, temples dharmasāṁhis (inns for travellers), cattle-camps, big market-places and gardens, inhabited by wealthy merchants-was built for her and it soon became a very flourishing city in the South

By this heinous act on his part King Ripu prati-Śatru came to be afterwards called Prajā-pati (literally husband of one's own progeny) by the people on account of his having a desire of sexual intercourse with his own daughter The soul of

Viśvabhūti Muni, descending from Mahā-śukra déva-loka, assumed the form of a foetus in the womb of Mrigāvatī-dēvī, portended by seven great dreams—Birth of Tripristha Vāsudéva—Celebration of Birth-festivities—Attainment of youth—Cleverness in wrestling, use of war-like weapons and various arts and sciences—Prati-Vāsu-déva, Aśvagrīva of Rājagriha Nagara,—The soul of Viśākha-nandī Kumāra born as a lion in a den near the rice-fields of the Prati-Vāsudéva—One day, Prati Vāsudéva Aśvagrīva, invited a very clever astrologer into his private-chambers and confidentially inquired as to how and by whom he will meet with his death—The astrologer reluctantly but positively replied —“ O king ! I can see that your death will be caused by the powerful man who will easily kill the lion living in his den in your rice fields, and the man who will insult your messenger Candavéga so widely respected by all your feudatory kings ”—The lion in the rice-fields of Prati-Vāsudéva Aśvagrīva was doing much damage to the cultivators of the fields, and so, they requested him to afford them suitable protection. Thereupon, Prati-Vāsudéva Aśvagrīva sent orders to his sixteen thousand feudatory kings to give their services by turns, for the protection of his cultivators.—The Prati-Vasudéva, then inquired of his ministers as to who were very powerful among the young princes of his feudatory kings The ministers said ‘ We cannot definitely say, but we have heard that both the young princes viz Acala Kumāra and Tripristha Kumāra of King Prajāpati are clever and powerful Thereupon, Prati-Vāsudéva Aśvagrīva, sent an order through his messenger Candavéa, to King Prajāpati to come and see him immediately At the time when Candavéga arrived at Potanapura, King Prajāpati, his princes, family—members, and some citizens, had met together in the Inner Court of King Prajāpati, and there was excellent dancing, dramatic performance, and great rejoicing going on Now, Candavéga, unobstructed by any rules of decency and un-prevented by any door-keeper, at once rushed into the private chamber of the Inner Court, and abruptly communicated the message to King Prajāpati—The king hurriedly got up from his seat, to receive

the messenger and there occurred a sudden break in the revelry. Prince Tripristha Kumāra became greatly enraged at the rude behaviour of Prati-Vāsudēva's messenger and having dealt him blows with his fists feet and stick he took back all the valuable presents received from King Prajāpati. Now Prati-Vāsudēva Aśvagrīva became very angry on hearing about the insult to his messenger and he realised that the first part of the foretelling of the astrologer—that the man who would insult his messenger Candavēga will cause his death may turn out to be true. So he at once sent another messenger to Prajāpati and ordered him to go immediately to rice-fields, and to give protection to his cultivators against the ravages of the lion lurking there. King Prajāpati became ready to go there but both his princes viz Acala Kumāra and Tripristha Kumāra vehemently implored him not to undergo the risk on account of his old age and they went there with men and materials, against his wish. When nearing the den of the lion Tripristha Kumāra left his men and materials at a distance, and he went on foot to the den, without carrying any weapon and unaccompanied even by his own brother and unassisted by any of his numerous soldiers, as he thought it contrary to all rules of justice for hunters to take with them a clever party of numerous well selected persons fully equipped with various destructive weapons on horse-backs or some such vehicles for attacking a single solitary tiger or lion posting themselves on high platforms erected on tall trees or protruding rocks on mountain-peaks. Standing fearlessly just near the entrance of the den Tripristha Kumāra repeatedly coaxed the lion for a duel fight with himself and as soon as the lion jumped on him Tripristha Kumāra at once caught hold of the lion's upper jaw and tightly grasping his lower jaw into his left hand he readily cut the lion into two vertical pieces. When the lion died the cultivators were greatly pleased with the bravery of the prince. On his return towards Potalapura, Tripristha Kumāra instructed the cultivators to give the lion's skin to Prati Vāsudēva Aśvagrīva and to inform him that as the lion was now dead his rice-fields will for the present be free from danger.

When both the princes of King Prajāpati returned home with their party, King Prajāpati was extremely delighted, and there was great rejoicing in the town. When the cultivators narrated the unique bravery of Tripristha Kumāra in killing the lion before Prati-Vāsudēva Aśvagrīva, he became alarmed, and he began to be convinced more about the truth of the fore-telling of the astrologer, viz that his death would be caused by the person who insults his messenger Caṇḍavēga, and, also by the person who kills the lion. With the deceitful idea of killing both the princes of King Prajāpati, the enraged Prati Vāsudēva Aśvarīva sent another messenger to King Prajāpati and told him—"Go and tell Prajāpati, since you are too old to serve, you send both your princes-Acala Kumāra and Tripristha Kumāra-to me for my service. They will be very amply rewarded with large estates and money, and they will have higher dignity among feudatory kings. In case, you cannot act according to my orders, be ready for a fight at the earliest moment." Being quite unwilling to part with his only princes, King Prajāpati, rejected the offer, and made preparations for a fight. Armies of both the sides met with each other, and after a severe fight for a few days, Prati-Vāsudēva Aśvagrīva was killed by Tripristha Kumāra. When Prati Vāsudēva Aśvagrīva was dead, the gods and semi-gods, who had gone there to witness the fight, poured showers of fragrant flowers and scented powders over the head of Tripristha Kumāra, and announced!-"O kings! This Tripristha Kumāra is born as the first Vāsudēva in the Bharata-ksetra, owing to his meritorious deeds of previous life. You, therefore, leave off your enmity towards him, seek his protection, and do respectful salutations to him. All the feudatory kings of Prati Vāsudēva Aśvagrīva fell at the feet of Tripristha Kumāra and accepted him as their supreme lord. On seeing that all the feudatory kings of Prati-Vāsudēva Aśvagrīva had accepted service under Tripristha Kumāra, the queens of Prati Vāsudēva went to the place where his body soaked in blood and mud was lying, and having lamented for a long time, they ordered their servants to cremate his body with due respect. When Tripristha Kumāra

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CHAPTER VI Twenty-sixth Previous Bhava.

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Śramaṇa Bhagavān Mahāvira.

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 (Viṇa Matī)-Phayacanda Gaccha). 56 Śrī Āṇanda Vimala Sūri
 (Mani Bhadra). 57 Śrī Viṇaya Dāna Sūri 58. Śrī Hira Viṇaya
 Sūri (Invitation from Emperor Akber Foot-journey to Patēh-
 pura Sīkri Interview with the Emperor and introduction of the
 doctrine of a-himsā-non-injury to animals-into his kingdom.)
 59 Śrī Viṇaya Sēna Sūri 60 Śrī Viṇaya Dēva Sūri 61 Śrī
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OPINIONS

The Adyar Library Bulletin
 OF

The Theosophical Society Adyar Madras

Śramana Bhagavān Mahāvra (Vols I-IV Part I only of each)
 by Muni Ratna Prabha Viṇayaḥ. Śrī Granthapratāṭaka Sabha
 Panjra Pole Ahmedabad 1941-42.

*Jainism and Buddhism are perhaps the most ancient of the
 religions that rose in opposition to Hinduism dominated by priestly
 ritualism. The former of these two, is generally accepted to date
 from an earlier date. But the religions start with opposing the
 authority of the Vēdas, and this is perhaps the most important
 common ground. The differences between the two religions, are
 far too many the most striking of those, barring doctrinal difference
 which are too obvious, is that while Buddha is the real founder

of Buddhism, his first sermon, as well as, the doctrines he preached then being those which are ever to be remembered by his followers; Mahāvīra with whose name only History can associate the birth of Jainism, is regarded by those that follow him as only a prophet whose business has been to hand over to the world, the principles enunciated by his predecessors,—the twenty-three Tīrthanekaras who lived before him

It is the object of the Four Volumes under review, to give an account of the life of this Śramaṇa Bhagavān Mahāvīra, the 24th Tīrthankara of the Jains. The first of these, gives an account of fifteen out of the twenty-six previous lives of Mahāvīra, and the second deals with the twenty-seventh life. The third starts the exposition of the Gaṇadhara-vāda, an explanation of the doubts of the Gaṇadharas,—the eleven disciples of Mahāvīra. The fourth volume gives an account of the Gaṇadharas. The treatment of the subject is on the whole quite good, but statements like, "There is a reference of Risabha-dēva, Ajitnātha and Ari-iṣṭhanēmi in Yajur-vēda" (Introduction to Volume III p. 3) could have been avoided. I cannot trace the word Ajitnātha in the Yajurvēda, in its Śukla or Taittirya recension. The words Risabha and Ariṣṭhanēmi do occur in this Vēda, but it is in the highest degree questionable whether these Vēdic words mean what they connote in Jainism.

Such defects apart, the volumes have their own distinct value. By reason of the very antiquity of Jainism, of the profound influence it exerted on Buddhism, and on Sāṅkhya and Yoga, it is of very great interest to the student of Comparative Religion. This alone, should make works like these, which give an account of the "prophet" of this religion, extremely valuable.

The author is to be congratulated on his useful undertaking. The appearance of the remaining parts of these four volumes, is to be eagerly awaited.

University of Allahabad

SANSKRIT DEPARTMENT

Mahā mahopādhyāya
Dr UMESHA MISSRA
KAIKYATIRTH M. A. D Litt.

"Tirabhukti"
1 Allengunj Road,
ALLAHABAD
18th August 1943.

Dear Sri Mems Ratan Prbha Vijayaji

Many thanks for all the four volumes of your valuable book Śramaṇa Bhagavan Mahāvira. The volumes contain much interesting and important matter on different aspects of Jainism. I could read several portions from these volumes, and I am glad to find them very lucid, and is formative. It is a matter of great satisfaction that our religious heads are bringing out the treasures of Jainism in English so that they may be easily available to all. These are undoubtedly authoritative

I am sure, those interested in the religion and Philosophy of Jainism, will find these volumes very interesting and beneficial.

Yours Sincerely

(Sd) UMESHA MISHRA.

— 3 —

Extract from Modern Review March 1944

Presidential Address (Philosophy and Religion Section) delivered at the Twelfth All India Oriental Conference held at Benares Hindu University Benares.

(December 31-1943 and January 1 & 2, 1944)

The Jaina bādhus have been writing in Sanskrit for a pretty long time on Jaina thoughts. It is gratifying to find that they have lately begun to write in English also to popularise their thoughts. This will enable us to have more authentic books based on original sources and traditions of the Sampradāya. It is our first duty to preserve the traditions which also can guide us like a torch, in our scholarly pursuits to bring into light the hidden

treasures of thoughts. It is because we have lost tradition in several branches of our literature, that we are quite in the dark as to the correct interpretation of various important problems connected with them

I am glad to mention in this connection the effort made by Muni Ratna Prabha Vijaya of Ahmedabad Under the common title, *Śramaṇa Bhagavān Mahāvīra*, he has brought out four volumes. The first part of Volume I deals with the twenty-six Bhavas (existences) of Mahāvīra, after the realisation of Samyaktva (Right Belief) The second volume contains an account of the twenty-seventh Bhava of Mahāvīra as Vardhamāna Kumāra The third volume treats of Gaṇadhara-vāda, that is the explanation of the doubts of the eleven chief disciples of Mahāvīra namely of Indra-bhūti and others The fourth volume is named *Sthavirāvalī* which contains an exposition of the sthaviras that is the old and highly respected learned ascetics All the works are well annotated, translated, and explained Every effort has been made to make these volumes useful and up-to-date. The expositions though very lucid, interesting, and informative, are sometimes more frivolous. To write much more than what is necessary seems to be a habit with the modern Jaina writer. For a scholarly work, brevity of expression should always be adhered to.

— 4 —

From a Review of Books in the Journal of the Royal Asiatic Society of Great Britain and Ireland 56 Queen Anne Street, London W. C 1

Śramaṇa Bhagavān Mahāvīra. Vol. 2, pt 1, containing 116 Sūtras of Kalpa Sutra Muni Ratna Prabha Vijaya. With an Introduction by Professor D P Thakur M. A. 10×7, pp 12+20+6+284 Ahmedabad, Śrī Jaina Grantha Prakāśaka Sabhā, Pānjrāpole, 1942 7s 6d

Śramaṇa Bhagavān Mahāvīra Vol 4, pt 1 *Sthavirāvalī* Muni Ratna Prabha Vijaya, 10×7, p p 8+210 Same publishers, 1941. 5s 6d

Kṣamāśramajā Jñābhadra Gaṇī's Gaṇādharavāda Along with *Maladhārīn Hēmadhendra Surī's* commentary Edited by Muni Ratna Prabha Vījaya. With translation digest of commentary and introduction by Professor D P Thaker 10x7 p.d. 38+538 Same publishers, 1942, 9s.

These three works are part of a series with a general title and so far are due to the learning and scholarship of Muni Ratna Prabha Vījaya. The first contains that portion of the *Kalpa-sūtra* attributed to Bhadrabāhu known as the *Jñācārīya* giving the life of Mahāvīra down to his leaving the world and is to be completed in a later volume. The text is given in *dēvaṇāgarī* with transliteration translation and long quotations from other works. It has been divided up into chapters and the horoscope of Mahāvīra by Mr M J Doshi is inserted as Chapter 5. Professor Thaker has contributed an Introduction, and makes some interesting comparisons with Buddhist practices. It is unfortunate that he relies too much on Max Muller and Rhys Davids without going to the texts. He quotes the five vows of Jain ascetics, and then instead of putting beside them, the ten rules of Buddhist ascetics gives the eight rules which Buddhist laymen keep on Fast-day. This is no real comparison, but we should like to know what the corresponding rules of Jain laymen are.

The volume of the *Sthavīrāvalī* contains the lives of the eleven chief disciples or *Gaṇādharas* and four of the *sthavīras* and is to be completed in a further volume. It appears to be compiled from various *pañcāvālīs* with the texts transliterated and translated and contains much information on the Canon and such subjects as the marvellous attainments (*Labdhīs*) of the ascetics.

The third volume discusses important problems of Jain doctrine (on the *Jīva* or *Ātman*, Karma etc.), each question being discussed with one of the disciples. The original *prakṛti* mostly in *ārya* verse, is given with a *chāya* and transliteration and copious extracts from the commentary.

Muni Ratna Prabha Vijaya's valuable painstaking labours should do much to remove the idea that this is a dry subject or one that can be neglected in a study of Indian culture His method forms an excellent introduction to the obscurities of Jain Prakrit

E. J Thomas

— 5 —

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Simla I

27th July 1949.

My dear Sir,

I thank you very much for your letter of the 21st July, and the set of books you sent to me.

I am sorry to say that I have not been able to read them with the care and attention that they deserve But I have seen enough to know that they must be of great value to students of religious thought

With regards,

Your Sincerely

Sd (Rādhākṛiṣṇanan)

Muni Mahārāja Shri Ratna Prabha Vijayaḥ

Jain Upāshraya, Pāṇrā Pole,

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Now he should know this If that place has not been appropriated by another person, &c, he may ease nature on such a place (after having well inspected and cleaned it) (4)

A monk or a nun should not ease nature on a ground which for their sake has been prepared or caused to be prepared (by the householder), or has been occupied by main force, or strewn with grass, or levelled, or smeared (with cowdung), or smoothed, or perfumed. (5)

A monk or a nun should not ease nature on a ground where the householders or their sons remove from outside to inside, or vice versa, bulbs, roots, &c (see II, 2, 1, § 5) (6)

A monk or a nun should not ease nature on a pillar or bench or scaffold or loft or tower or roof (7)

A monk or a nun should not ease nature on the bare ground or on wet ground or on dusty ground or on a rock or clay containing life, or on timber inhabited by worms or on anything containing life, as eggs, living beings, &c (8)

A monk or a nun should not ease nature in a place where the householders or their sons have, do, or will put¹ by bulbs, roots, &c (9)

A monk or a nun should not ease nature in a place where the householders or their sons have sown, sow, or will sow rice, beans, sesamum, pulse, or barley (10)

A monk or a nun should not ease nature in a place where there are heaps of refuse, furrows, mud,

the negative attributes (*apuriṣamtarakādām*), I have contracted both paragraphs in the translation

¹ *Paṇisādeṃsu vā*, explained *paṇisādeṃsu vā kṛiyāḥ kuryuḥ*

stakes, sprigs holes, caves, walls even or uneven places¹ (11)

A monk or a nun should not ease nature in fire-places, layers (or nests) of buffaloes, cattle, cocks, monkey², quails, ducks³ partridges, doves, or franco-line partridges. (12)

A monk or a nun should not ease nature in a place where suicide is committed, or where (those who desire to end their life) expose their body to vultures, or precipitate themselves from rocks or trees⁴ or eat poison, or enter fire. (13)

A monk or a nun should not ease nature in gardens, parks, woods, forests, temples or wells. (14)

A monk or a nun should not ease nature in towers, pathways, doors, or town gates. (15)

A monk or a nun should not ease nature where three or four roads meet, nor in courtyards or squares. (16)

A monk or a nun should not ease nature where charcoal or potash is produced, or the dead are burnt, or on the sarcophagues or shrines of the dead. (17)

A monk or a nun should not ease nature at sacred places near rivers, marshes or ponds, or in a conduit. (18)

A monk or a nun should not ease nature in fresh clay pits, fresh pasture grounds for cattle, in meadows or quarries. (19)

A monk or a nun should not ease nature in a field of shrubs, vegetables, or roots. (20)

The translation of some of the words in the text is merely conjectural

वाड्या I think this is the modern *back*, duck.

The commentator says where they fall like a tree, having started themselves to death, or where they fall from trees

A monk or a nun should not ease nature in woods of Asana¹, Sana², Dhâtakî³, Ketakî⁴, Mango, Asoka, Punnağa, or other such-like places which contain leaves, flowers, fruits, seeds, or sprouts (21)

A monk or a nun should take their own chamber-pot or that of somebody else, and going apart with it, they should ease nature in a secluded place where no people pass or see them, and which is free from eggs or living beings, &c , then taking (the chamber-pot), they should go to a secluded spot, and leave the excrements there on a heap of ashes, &c (see II, I, I, § 2).

This is the whole duty, &c

Thus I say (22)

ELEVENTH LECTURE⁵

A monk or a nun should not resolve to go where they will hear sounds of a Mr̥ḍanga, Nandī-mr̥ḍanga, or Ghallari⁶, or any such-like various sounds of drums (1)

If a monk or a nun hear any sounds, viz of the Vinā, Vipamkī, Vadvīśaka, Tunaka, Panaka, Tumbavīkā, or Dhamkuna, they should not resolve to go where they will hear any such-like various sounds of stringed instruments (2)

The same precepts apply to sounds of kettle-drums, viz. of the Tāla, Lattiyā, Gohiyā⁷, or Kırıkıyā, (3)

¹ Terminalia Tomentosa.

² Crotolaria Juncea.

³ Grisea Tomentosa.

⁴ Pandanus Odoratissimus.

⁵ Saddasattikkayam. Lecture on Sounds

⁶ These are different kinds of drums

⁷ Lattiyā and gohiyā would be in Sanskrit lattikā and goḍhikā, both words are names of lizards

Also to sounds of wind instruments, viz. the conch, flute *Kharamukhi*, or *Piripinyā*. (4)

A monk or a nun should not, for the sake of hearing sounds, go to walls or ditches, &c. (see II 3 3. §§ 1 and 2) (5)

Nor to marshes, pasture grounds, thickets, woods, strongholds in woods, mountains, strongholds in mountains (6)

Nor to villages, towns, markets, or a capital, hermitages, cities, halting places for caravans (7)

Nor to gardens, parks, woods, forests, temples, assembly halls, wells (8)

Nor to towers, pathways, doors, or town gates (9)

Nor where three or four roads meet, nor to courtyards or squares (10)

Nor to stables (or nests) of buffaloes, cattle, horses, elephants, &c. (see 10, § 12) (11)

Nor to places where buffaloes, bulls horses, &c., fight (12)

Nor to places where herds of cattle, horses, or elephants are kept (13)

Nor to places where story-tellers or acrobats perform, or where continuously story-telling, dramatical plays singing, music, performance on the *Vīṭā*, beating of time, playing on the *Tūrya*, clever playing on the *Paṭāha* is going on (14)

Nor to places where quarrels, affrays, riots, conflicts between two kingdoms, anarchical or revolutionary disturbances occur (15)

The beginning. If a monk or a nun hear particular sounds somewhere, viz. and the end, 'they should not resolve to go to such-like or other places for the sake of hearing sounds, are in the text repeated in all, §§ 5-16. In the translation the text has been somewhat abridged.

Nor to places where a young well-attended girl, well-attired and well-ornamented, is paraded, or where somebody is led to death (16)

A monk or a nun should not, for the sake of hearing sounds, go to places where there are many great temptations¹, viz where many cars, chariots, Mlekḥhas, or foreigners meet. (17)

A monk or a nun should not, for the sake of hearing sounds, go to great festivals where women or men, old, young, or middle-aged ones are well-dressed and ornamented, sing, make music, dance, laugh, play, sport, or give, distribute, portion or parcel out plenty of food, drink, dainties, and spices (18)

A monk or a nun should not like or love, desire for, or be enraptured with, sounds of this or the other world, heard or unheard ones, seen or unseen ones

This is the whole duty, &c

Thus I say (19)

TWELFTH LECTURE.

If a monk or a nun see various colours (or forms), viz in wreaths, dressed images, dolls, clothes², wood-work, plastering, paintings, jewelry, ivory-work, strings, leaf-cutting, they should not for the sake of pleasing the eye resolve to go where they will see various colours (or forms) All that has been said

¹ Mahāsava, mahāsrava. The word has probably here the original meaning, conflux, or mahāsava is a mistake for mahosava, which would be identical with mahussava, great festivals, in the next paragraph.

² I have translated the last four words, *gamthumām*, *vedhūmām*, *pūrmām*, *saṃghātumām*, according to the commentary. Later on I shall translate them garlands, ribbons, scarfs, and sashes

in the last chapter with regard to sounds should be repeated here with regard to colours (or forms) only the passages on music are to be omitted. (1)

THIRTEENTH LECTURE.

One should neither be pleased with nor prohibit the action of another which relates to one's self and produces *karman*.

One should neither be pleased with nor prohibit it¹

If another (i. e. a householder) wipes [or rubs] the mendicant's feet (1)

If he kneads or strokes them (2)

If he touches or paints them (3)

If he smears or anoints them with oil, ghee, or marrow (4)

If he rubs or shampoos them with Lodhra, ground drugs, powder or dye (5)

If he sprinkles or washes them with hot or cold water (6)

If he rubs or anoints them with any sort of ointment (7)

If he perfumes or fumigates them with any sort of incense (8)

If he extracts or removes a splinter or thorn from them (9)

If he extracts or removes pus or blood from them. (10)

If he wipes or rubs the mendicant's body &c. (see §§ 2-8 down to) if he perfumes or fumigates it with any sort of incense. (11)

If he wipes or rubs a wound in (the mendicant's)

¹In the text these words are repeated after each Sūtra in §§ -
The text gives the whole in extenso

body (&c¹, down to) if he sprinkles or washes it with hot or cold water, (12)

If he cuts or incises it with any sharp instrument, if after having done so, he extracts or removes pus or blood from it (13)

If he wipes or rubs a boil, a' scess, ulcer, or fistula (&c¹, down to) if he cuts or incises it with any sharp instrument, if after having done so, he extracts or removes pus or blood from it, (14)

If he removes, or wipes off, the sweat and uncleanliness on his body, (15)

If he removes, or wipes off, the dirt of his eyes, ears, teeth, or nails (16)

If he cuts or dresses the long hair of his head or his brows or his armpits, (17)

If he removes, or wipes off, the nit or lice from his head (18)

One should neither be pleased with nor prohibit it, if the other, sitting in the Anka or Paryanka posture, wipes or rubs (the mendicant's) feet, in this way the §§ 1-18 should be repeated here (19)

One should neither be pleased with nor prohibit it, if the other, sitting in the Anka or Paryanka posture, fastens or ties a necklace of many or less strings, a necklace hanging down over the breast, a collar, a diadem, a garland, a golden string, (20)

If the other leading him to, or treating him in, a garden or a park, wipes or rubs (the mendicant's) feet, &c (all as above), similarly with actions done reciprocally (21)

One should neither be pleased with nor prohibit it, if the other tries to cure him by 1 ure charms,

¹ The text gives the whole in extenso as in § 11

in the last chapter with regard to sounds should be repeated here with regard to colours (or forms) only the passages on music are to be omitted. (1)

THIRTEENTH LECTURE.

One should neither be pleased with nor prohibit the action of another which relates to one's self, and produces *harman*.

One should neither be pleased with nor prohibit it¹

If another (i.e. a householder) wipes [or rubs] the mendicant's feet (1)

If he kneads or strokes them (2)

If he touches or paints them (3)

If he smears or anoints them with oil, ghee, or marrow (4)

If he rubs or shampoos them with Lodhra, ground drugs, powder or dye (5)

If he sprinkles or washes them with hot or cold water (6)

If he rubs or anoints them with any sort of ointment (7)

If he perfumes or fumigates them with any sort of incense (8)

If he extracts or removes a splinter or thorn from them (9)

If he extracts or removes pus or blood from them. (10)

If he wipes or rubs the mendicant's body &c.² (see §§ 2-8 down to) if he perfumes or fumigates it with any sort of incense. (11)

If he wipes or rubs a wound in (the mendicant's)

¹ In the text these words are repeated after each Sūtra in §§ 1-10
² The text gives the whole in extenso

body (&c ¹, down to) if he sprinkles or washes it with hot or cold water, (12)

If he cuts or incises it with any sharp instrument, if after having done so, he extracts or removes pus or blood from it (13)

If he wipes or rubs a boil, a scess, ulcer, or fistula (&c ¹, down to) if he cuts or incises it with any sharp instrument, if after having done so, he extracts or removes pus or blood from it, (14)

If he removes, or wipes off, the sweat and uncleanness on his body, (15)

If he removes, or wipes off, the dirt of his eyes, ears, teeth, or nails (16)

If he cuts or dresses the long hair of his head or his brows or his armpits, (17)

If he removes, or wipes off, the nit or lice from his head (18)

One should neither be pleased with nor prohibit it, if the other, sitting in the Anka or Paryanka posture, wipes or rubs (the mendicant's) feet, in this way the §§ 1-18 should be repeated here (19)

One should neither be pleased with nor prohibit it, if the other, sitting in the Anka or Paryanka posture, fastens or ties a necklace of many or less strings, a necklace hanging down over the breast, a collar, a diadem, a garland, a golden string, (20)

If the other leading him to, or treating him in, a garden or a park, wipes or rubs (the mendicant's) feet, &c (all as above), similarly with actions done reciprocally (21)

One should neither be pleased with nor prohibit it, if the other tries to cure him by 1 ure charms,

¹ The text gives the whole in extenso as in § 11

If the other tries to cure him by impure charms

If he tries to cure him, digging up and cutting for the sake of a sick monk, living bulbs, roots, rind, or sprouts. (22)

For sensation is the result of former actions all sorts of living beings experience sensation.

This is the whole duty &c.

Thus I say (23)

FOURTEENTH LECTURE.

One should not be pleased with nor prohibit a reciprocal action, which relates to one's self and produces *karman*.

A mendicant should not be pleased with nor prohibit it, if (he and the other) wipe or rub each other's feet, &c.

In this way the whole Thirteenth Lecture should be repeated here.

This is the whole duty &c.

Thus I say (1)

End of the Second Part, called the Seven Lectures.

THIRD PART

FIFTEENTH LECTURE,

CALLED

THE CLAUSES¹

In that period, in that age lived the Venerable Ascetic Mahāvīra, the five (most important moments of whose life happened) when the moon was in conjunction with the asterism Uttaraphalgunī², to wit In Uttaraphalgunī he descended (from heaven), and having descended (thence), he entered the womb (of Devānandā), in Uttaraphalgunī he was removed from the womb (of Devānandā) to the womb (of Trisalā), in Uttaraphalgunī he was born, in Uttaraphalgunī tearing out his hair, he left the house, and entered the state of houselessness, in Uttaraphalgunī he obtained the highest knowledge and intuition, called Kevala, which is infinite, supreme, unobstructed, unimpeded, complete, and perfect But in Svāti the Venerable One obtained final liberation³ (1)

When in this Avasarpinī era, the Sushama-sushamā period, the Sushamā period, the Sushamaduḥshamā period, and much time of the Duḥshamasushamā period had elapsed, seventy-five years nine and a half

¹ Bhāvanā. The bhāvanās are subdivisions of the five great vows

² Hatthottarā in the original.

³ Kalpa Sūtra, § 1

months of it being left in the fourth month of summer in the eighth fortnight, in the light fortnight of Āshāḍha, on its sixth day while the moon was in conjunction with Uttaraphalgunī the Venerable Ascetic Mahāvira descended from the great Vimāna¹ the all victorious and all-prosperous Pushpottara which is like the lotus amongst the best (and highest flowers) and like the Svastika and Vardhamānaka amongst the celestial regions, where he had lived for twenty Sāgaropamas till the termination of his allotted length of life (divine) nature and existence (among gods) Here, forsooth in the continent of Gambudvīpa, in Bharatavarsha, in the southern part of it, in the southern brahmanical part of the place Kuṇḍapura, he took the form of an embryo in the womb of Devānandā, of the Gālandharāyasa gotra, wife of the Brāhmana Abhabhadatta, of the gotra of Koṭāla, taking the form of a lion (2) The knowledge of the Venerable Ascetic Mahāvira (with reference to this transaction) was three-fold he knew that he was to descend he knew that he had descended he knew not when he was descending For that time has been declared to be infinitesimally small. (3)

Then in the third month of the rainy season, the fifth fortnight, the dark (fortnight) of Ārvinā, on its thirteenth day while the moon was in conjunction with Uttaraphalgunī after the lapse of eighty-two days, on the eighty third day current, the compassionate god (Indra), reflecting on what was the established custom (with regard to the birth of Tirthakaras) removed the embryo from the southern

brahmanical part of the place *Kundapura* to the northern Kshatriya part of the same place, rejecting the unclean matter, and retaining the clean matter, lodged the fetus in the womb of *Trisalâ* of the *Vâsishtâ* gotra, wife of the Kshatriya *Siddhârtha*, of the *Kâsyapa* gotra, of the clan of the *Gñâtris*, and lodged the fetus of the Kshatriyâni *Trisalâ* in the womb of *Devânandâ* of the *Gâlandharâyana* gotra, wife of the Brâhmana *Rishabhadatta*, of the gotra of *Kodâla*, in the southern brahmanical part of the place *Kundapuri* (4) The knowledge of the Venerable Ascetic *Mahâvîra* (with regard to this transaction) was threefold he knew that he was to be removed, he knew that he was removed, he also knew when he was being removed (5)

In that period, in that age, once upon a time, after the lapse of nine complete months and seven and a half days, in the first month of summer, in the second fortnight, the dark (fortnight) of *Kâitra*, on its thirteenth day, while the moon was in conjunction with *Uttaraphalgunî*, the Kshatriyâni *Trisalâ*, perfectly healthy herself, gave birth to a perfectly healthy (boy), the Venerable Ascetic *Mahâvîra* (6)

In that night in which the Kshatriyâni *Trisalâ*, perfectly healthy herself, gave birth to a perfectly healthy (boy), the Venerable Ascetic *Mahâvîra*, there was one great divine, godly lustre (originated) by descending and ascending gods and goddesses (of the four orders of) *Bhavanapatis*, *Vyantarâs*, *Gyotishkas*, and *Vimânavâsins*, and in the conflux of gods the bustle of gods amounted to confusion¹ (7)

In that night, &c, the gods and goddesses rained

¹ Cf *Kalpa Sûtra*, § 97

down one great shower of nectar sandal powder flowers, gold, and pearls¹ (8)

In that night the gods and goddesses (of the above-mentioned four orders) performed the customary ceremonies of auspiciousness and honour and his anointment as a Tīrthakara. (9)

Upwards from the time when the Venerable Mahāvira was placed in the womb of the Kṣatriyāśī Trisalā, that family's (treasure) of gold, silver riches, corn, jewels, pearls, shells, precious stones, and corals increased² (10) When the parents of the Venerable Ascetic Mahāvira had become aware of this, after the lapse of the tenth day and the performance of the purification, they prepared much food, drink, sweetmeats, and spices and having invited a host of friends, near and remote relatives, they distributed, portioned out, bestowed (the above-mentioned materials) to Sramanas, Brāhmanas, paupers, beggars³ eunuchs, &c., and distributed gifts to those who wanted to make presents then they gave a dinner to the host of friends, near and remote relatives, and after dinner they announced the name (of the child) to their guests (11) Since the prince was placed in the womb of the Kṣatriyāśī Trisalā, this family's (treasure) of gold, silver riches, corn, jewels, pearls, shells, precious stones, and corals increased therefore the prince shall be called Vardhamāna (i.e. the Increasing). (12)

The Venerable Ascetic Mahāvira was attended by five nurses a wet-nurse, a nurse to clean him,

Cl. Kalpa Sūtra, § 98

Cf. Kalpa Sūtra, § 90.

The next word, bhṛvūṣṭaga, has been left out in the translation.

one to dress him, one to play with him, one to carry him, being transferred from the lap of one nurse to that of another, he grew up on that beautiful ground, paved with mosaic of precious stones, like a *Kampaka*¹ tree growing in the glen of a mountain (13)

Then the Venerable Ascetic Mahāvira, after his intellect had developed and the childhood had passed away, lived in the enjoyment of the allowed, noble, fivefold joys and pleasures (consisting in) sound, touch, taste, colour, and smell² (14)

The Venerable Ascetic Mahāvira belonged to the Kâsyapa gotra. His three names have thus been recorded by tradition: by his parents he was called Vardhamâna, because he is devoid of love and hate, (he is called) Sramana (i.e. Ascetic), because he sustains dreadful dangers and fears, the noble nakedness, and the miseries of the world, the name Venerable Ascetic Mahāvira has been given to him by the gods³

The Venerable Ascetic Mahāvira's father belonged to the Kâsyapa gotra, he had three names: Siddhârtha, Sreyâmsa, and Gasâmsa⁴. His mother belonged to the Vâsishtha gotra, and had three names: Trisalâ, Videhadattâ, and Priyakârini. His paternal uncle Supârsva belonged to the Kâsyapa gotra. His eldest brother, Nandivardhana, and his eldest sister, Sudarsanâ, belonged both to the Kâsyapa gotra. His wife Yasodâ belonged to the Kaundînya gotra. His daughter, who belonged to the Kâsyapa gotra, had two names: Anoggâ and

¹ Michelia Champaka.

² Cf. Kalpa Sûtra, § 10

³ Cf. Kalpa Sûtra, § 108

⁴ The spaced words are Prâkrit, the Sanskrit form of which cannot be made out with certainty

Priyadarsanā. His granddaughter who belonged to the Kaurika gotra, had two names Seshavati and Yasovati¹ (15)

The Venerable Ascetic Mahāvira's parents were worshippers of Pārsva and followers of the Śramaṇas. During many years they were followers of the Śramaṇas, and for the sake of protecting the six classes of lives they observed, blamed, repented, confessed, and did penance according to their sins. On a bed of Kusa-grass they rejected all food, and their bodies dried up by the last mortification of the flesh, which is to end in death. Thus they died in the proper month and, leaving their bodies, were born as gods in Adbhuta Kalpa. Thence descending after the termination of their allotted length of life, they will, in Mahāvīdeha, with their departing breath, reach absolute perfection, wisdom, liberation, final Nirvāṇa, and the end of all misery (16)

In that period, in that age the Venerable Ascetic Mahāvira, a Gṛātrī Kshatriya, Gṛātrīputra, a Vīdeha, son of Vīdehadattā, a native of Vīdeha, a prince of Vīdeha, lived thirty years amongst the householders under the name of Vīdeha²

After his parents had gone to the worlds of the gods and he had fulfilled his promise, he gave up his gold and silver his troops and chariots, and distributed, portioned out, and gave away his valuable treasures (consisting of) riches, corn, gold, pearls, &c and distributed among those who wanted to make presents to others. Thus he gave away during a whole year. In the first month of winter in the first fortnight, in the dark (fortnight) of Mārgaśrāsa,

on its tenth day, while the moon was in conjunction with Uttaraphalgunī, he made up his mind to retire from the world (17)

A year before the best of *Ginas* will retire from the world, they continue to give away their property, from the rising of the sun i

One crore and eight lacks of gold is his gift at the rising of the sun, as if it were his morning meal ii

Three hundred and eighty-eight crores and eighty lacks were given in one year iii

The *Kundāladharas* of *Vaisramana*, the *Laukāntika* and *Maharddhika* gods in the fifteen *Karmabhūmis*¹ wake the *Tirthakara* iv

In *Brahma Kalpa* and in the line of *Kṛṣṇas*, the *Laukāntika* *Vimānas* are eightfold and infinite in number v

These orders of gods wake the best of *Ginas*, the Venerable *Vīra* 'Arhat! propagate the religion which is a blessing to all creatures in the world!' vi

When the gods and goddesses (of the four orders of) *Bhavanapatis*, *Vyantaras*, *Gyotishkas*, and *Vimānavāsins* had become aware of the Venerable Ascetic *Mahāvīra*'s intention to retire from the world, they assumed their proper form, dress, and ensigns, ascended with their proper pomp and splendour, together with their whole retinue, their own vehicles and chariots, and rejecting all gross matter, retained only the subtle matter. Then they rose and with that excellent, quick, swift, rapid, divine motion of the gods they came down again crossing numberless continents and oceans till they arrived in *Gambū-*

¹ Those parts of the world which are inhabited by men who practise religious duties, are called *Karmabhūmi*. In *Gambūdvīpa* they are *Bharata*, *Airāvata*, and *Videha*.

dvīpa at the northern Kshatriya part of the place Kusāḍapura in the north-eastern quarter of it they suddenly halted. (18)

Sakra, the leader and king of the gods, quietly and slowly stopped his vehicle and chariot, quietly and slowly descended from it and went apart. There he underwent a great transformation, and produced by magic a great, beautiful, lovely fine-shaped divine pavilion¹ which was ornamented with many designs in precious stones, gold, and pearls. In the middle part of that divine pavilion he produced one great throne of the same description with a footstool (19)

Then he went where the Venerable Ascetic Mahāvīra was, and thrice circumambulating him from left to right, he praised and worshipped him. Leading him to the divine pavilion, he softly placed him with the face towards the east on the throne, anointed him with hundredfold and thousandfold refined oil, with perfumes and decoctions, bathed him with pure water and rubbed him with beautifying cool sandal² laid on a piece of cloth worth a lack. He clad him in a pair of robes so light that the smallest breath would carry them away they were manufactured in a famous city praised by clever artists, soft as the fume of horses, interwoven with gold by skilful masters, and ornamented with designs of flamingoes. Then (the god) decked him with necklaces of many and fewer strings, with one hanging down over his breast and one consisting of one row of pearls, with a garland a golden string a turban, a diadem, wreaths of precious stones, and decorated him with

¹ Devaśāṇḍaya in the original. My translation is but a guess.
² Gorraha and red sandal.

garlands, ribbons, scarves, and sashes like the Kalpavṛksha (20)

The god then, for a second time, underwent a great transformation, and produced by magic the great palankin, called *Kāndraprabhā*¹, which a thousand men carry (This palankin) was adorned with pictures of wolves, bulls, horses, men, dolphins, birds, monkeys, elephants, antelopes, sarabhas², yacks, tigers, lions, creeping plants, and a train of couples of Vidyādhara, it had a halo of thousands of rays, it was decorated with thousands of brilliant glittering rupees, its lustre was mild and bright, the eyes could not bear its light, it shone with heaps and masses of pearls, it was hung with strings and ribbons, and with golden excellent necklaces, extremely beautiful, it was embellished with designs of lotuses and many other plants, its cupola was adorned with many precious stones of five colours, with bells and flags, it was conspicuous, lovely, beautiful, splendid, magnificent. (21)

This palankin was brought for the best of *Gīṣa*, who is free from old age and death, it was hung with wreaths and garlands of divine flowers, grown in water or on dry ground vii

In the middle of the palankin (was) a costly throne covered with a divine cloth, precious stones and silver, with a footstool, for the best of *Gīṣa* viii

He wore on his head a chaplet and a diadem, his body was shining, and he was adorned with many ornaments, he had put on a robe of muslin worth a lack ix

¹ I e shining like the moon

² A fabulous animal with eight legs

After a fast of three days, with a glorious resolution he ascended the supreme palankin, purifying all by his light. x.

He sat on his throne, and Sakra and Īśāna, on both sides, fanned him with chowries, the handles of which were inlaid with jewels and precious stones. xi.

In front it was uplifted by men, covered with joyful horripilation behind the gods carried it the Suras and Asuras, the Garuḍas and the chiefs of Nāgas. xii.

The Suras carried it on the eastern side, and the Asuras on the southern one on the western side the Garuḍas carried it, and the Nāgas on the northern side. xiii.

As a grove in blossom, or a lotus-covered lake in autumn looks beautiful with a mass of flowers, so did (then) the firmament with hosts of gods. xiv.

As a grove of Siddhārtha¹ of Karṣikāra² or of Kampaka looks beautiful with a mass of flowers, so did (then) the firmament with hosts of gods. xv.

In the skies and on earth the sound of musical instruments produced by hundreds of thousands of excellent drums, kettle-drums, cymbals, and conches was extremely pleasant. xvi.

Then the gods ordered many hundreds of actors to perform a very rich concert of four kinds of instruments stringed instruments and drums, cymbals and wind instruments. xvii.

At that period, in that age, in the first month of winter in the first fortnight, the dark (fortnight) of Mārgaśīra, on its tenth day called Suvrata in

White mustard.

Michelia Champaka.

² Cassia Fistula.

Correct suvatara in the printed text.

the Muhûrta called Vigaya, while the moon was in conjunction with the asterism Uttaraphalguni, when the shadow had turned towards the east, and the first Paurushî¹ was over, after fasting three days without taking water, having put on one garment, the Venerable Ascetic Mahâvîra, in his palankin Kandraprabhâ, which only a thousand men can carry, with a train of gods, men, and Asuras left the northern Kshatriya part of the place Kundapura by the high way for the park *Gñâtri Shanda*. There, just at the beginning of night, he caused the palankin Kandraprabhâ to stop quietly on a slightly raised untouched ground, quietly descended from it, sat quietly down on a throne with the face towards the east, and took off all his ornaments and finery (22)

The god Vaisramana, prostrating himself², caught up the finery and ornaments of the Venerable Ascetic Mahâvîra in a cloth of flamingo-pattern. Mahâvîra then plucked out with his right and left (hands) on the right and left (sides of his head) his hair in five handfuls. But Sakra, the leader and king of the gods, falling down before the feet of the Venerable Ascetic Mahâvîra, caught up the hair in a cup of diamond, and requesting his permission, brought them to the Milk Ocean. After the Venerable Ascetic Mahâvîra had plucked out his hair in five handfuls (as described above), he paid obeisance to all liberated spirits, and vowing to do no sinful act, he adopted the holy conduct. At that moment the

¹ Wake, Yâma, or time of three hours.

² *Gamtuvâyapaḍīe*, according to the Guzerati Bâlbodh this means making obeisance to the Lord of the world by touching his feet. Another MS has Then Sakra the chief and king of the gods.

whole assembly of men and gods stood motionless, like the figures on a picture.

At the command of Sakra, the clamour of men and gods, and the sound of musical instruments suddenly ceased, when Mahāvira chose the holy conduct. xviii

Day and night following that conduct which is a blessing to all animated and living beings, the zealous gods listen to him with joyful horripilation. xix.

When the Venerable Ascetic Mahāvira had adopted the holy conduct which produced that state of soul in which the reward of former actions is temporarily counteracted, he reached the knowledge called *Manaṣparyāya*¹ by which he knew the thoughts of all sentient beings with five organs, which are not defective, and possess a developed intellect, (living) in the two and a half continents and the two oceans. Then he formed the following resolution I shall for twelve years neglect my body and abandon the care of it I shall with equanimity bear undergo and suffer all calamities arising from divine powers, men or animals (23)

The Venerable Ascetic Mahāvira having formed this resolution, and neglecting his body arrived in the village Kummāra when only one Muhūrta of the day remained. Neglecting his body the Venerable Ascetic Mahāvira meditated on his Self in blameless lodgings, in blameless wandering in restraint, kindness, avoidance of sinful influence (*samvara*), chaste life, in patience, freedom from passion, contentment control, circumspectness, practising religious postures and acts walking the path of

Nirvâna and liberation, which is the fruit of good conduct. Living thus he with equanimity bore, endured, sustained, and suffered all calamities arising from divine powers, men, and animals, with undisturbed and unafflicted mind, careful of body, speech, and mind (24)

The Venerable Ascetic Mahāvira passed twelve years in this way of life, during the thirteenth year in the second month of summer, in the fourth fortnight, the light (fortnight) of Vaisâkha, on its tenth day, called Suvrata, in the Muhūrta called Vigaya, while the moon was in conjunction with the asterism Uttaraphalguni, when the shadow had turned towards the east, and the first wake was over, outside of the town *Gambhikagrâma*¹, on the northern bank of the river *Rigupâlikâ*², in the field of the householder Sârnâga, in a north-eastern direction from an old temple³, not far from a Sâl tree, in a squatting position with joined heels exposing himself to the heat of the sun, with the knees high and the head low, in deep meditation, in the midst of abstract meditation, he reached Nirvâna⁴, the complete and full, the unobstructed, unimpeded, infinite and supreme, best knowledge and intuition, called Kevala (25). When the Venerable One had become an Arhat and *Gina*, he was a Kevalin, omniscient and comprehending all objects, he knew all conditions of the world, of gods, men, and demons, whence

¹ Gambhiyagâma in Prâkrit.

² Uggupâliyâ in Prâkrit.

³ Or, a temple called Vigayâvartta.

⁴ Nivvâne or nevvâne, it may also be an adjective, belonging to nirvâna. This is of course not the final nirvâna, which is reached at the dissolution of the body, but that state which the orthodox philosophers call *gîvanmukti*.

they come, where they go, whether they are born as men or animals (*śyavans*) or become gods or hell beings (*upapāda*) their food, drink, doings, desires, open and secret deeds, their conversation and gossip and the thoughts of their minds he saw and knew all conditions in the whole world of all living beings. (26)

On the day when the Venerable Ascetic Mahāvira reached the Kevala, the gods (of the four orders of) Bhavanapatis, Vyantaras, Gyoṭishkas, and Vimānavāsins descended from and ascended to heaven, &c (as on the moment of his birth see above, § 7). (27)

Then when the Venerable Ascetic Mahāvira had reached the highest knowledge and intuition, he reflected on himself and the world first he taught the law to the gods, afterwards to men. (28)

The Venerable Ascetic Mahāvira endowed with the highest knowledge and intuition taught the five great vows with their clauses the six classes of lives to the Sramanas and Nirgranthas, to Gautama, &c.

The six classes of lives are earth-body &c (down to) animals. (29)

I. The first great vow Sir runs thus

I renounce all killing of living beings, whether subtle or gross whether movable or immovable. Nor shall I myself kill living beings (nor cause others to do it, nor consent to it). As long as I live, I confess and blame, repent and exempt myself of these sins, in the thrice threefold way¹ in mind, speech, and body

¹ I a acting commanding, consenting, either in the past or the present or the future.

There are five clauses

The first clause runs thus

A Nirgrantha is careful in his walk, not careless¹ The Kevalin assigns as the reason, that a Nirgrantha, careless in his walk, might (with his feet) hurt or displace or injure or kill living beings Hence a Nirgrantha is careful in his walk, not careless in his walk

This is the first clause (1)

Now follows the second clause

A Nirgrantha searches into his mind (i e thoughts and intentions) If his mind is sinful, blamable, intent on works, acting on impulses², produces cutting and splitting (or division and dissension), quarrels, faults, and pains, injures living beings, or kills creatures, he should not employ such a mind in action, but if, on the contrary, it is not sinful, &c, then he may put it in action

This is the second clause (2)

Now follows the third clause

A Nirgrantha searches into his speech, if his speech is sinful, blamable, &c (all down to) kills creatures, he should not utter that speech But if, on the contrary, it is not sinful, &c, then he may utter it.

This is the third clause (3)

Now follows the fourth clause

A Nirgrantha is careful in laying down his utensils of begging, he is not careless in it The Kevalin says. A Nirgrantha who is careless in laying down his utensils of begging, might hurt or displace or

¹ This could also be translated he who is careful in his walk is a Nirgrantha, not he who is careless

² *Anhayakare* explained by *karmāsravakāṇi*.

injure or kill all sorts of living beings. Hence a Nirgrantha is careful in laying down his utensils of begging he is not careless in it.

This is the fourth clause. (4)

Now follows the fifth clause

A Nirgrantha eats and drinks after inspecting his food and drink he does not eat and drink without inspecting his food and drink. The Kevalin says If a Nirgrantha would eat and drink without inspecting his food and drink, he might hurt and displace or injure or kill all sorts of living beings. Hence a Nirgrantha eats and drinks after inspecting his food and drink, not without doing so.

This is the fifth clause. (5)

In this way the great vow is correctly practised, followed, executed, explained, established, effected according to the precept.

This is, Sir the first great vow Abstinence from killing any living beings. 1.

11. The second great vow runs thus

I renounce all vices of lying speech (arising) from anger or greed or fear or mirth. I shall neither myself speak lies, nor cause others to speak lies, nor consent to the speaking of lies by others. I confess and blame, repent and exempt myself of these sins in the thrice threefold way in mind speech, and body

There are five clauses.

The first clause runs thus

A Nirgrantha speaks after deliberation, not without deliberation. The Kevalin says Without deliberation a Nirgrantha might utter a falsehood in his speech. A Nirgrantha speaks after deliberation, not without deliberation.

This is the first clause (1)

Now follows the second clause

A Nirgrantha comprehends (and renounces) anger, he is not angry The Kevalin says A Nirgrantha who is moved by anger, and is angry, might utter a falsehood in his speech A Nirgrantha, &c

This is the second clause (2)

Now follows the third clause

A Nirgrantha comprehends (and renounces) greed, he is not greedy The Kevalin says A Nirgrantha who is moved by greed, and is greedy, might utter a falsehood in his speech A Nirgrantha, &c

This is the third clause. (3)

Now follows the fourth clause

A Nirgrantha comprehends (and renounces) fear, he is not afraid The Kevalin says A Nirgrantha who is moved by fear, and is afraid, might utter a falsehood in his speech A Nirgrantha, &c

This is the fourth clause (4)

Now follows the fifth clause

A Nirgrantha comprehends (and renounces) mirth, he is not mirthful The Kevalin says A Nirgrantha who is moved by mirth, and is mirthful, might utter a falsehood in his speech A Nirgrantha, &c

This is the fifth clause (5)

In this way the great vow is correctly practised, followed, &c

This is, Sir, the second great vow 11

111 The third great vow runs thus

I renounce all taking of anything not given, either in a village or a town or a wood, either of little or much, of small or great, of living or lifeless things. I shall neither take myself what is not given, nor

cause others to take it, nor consent to their taking it. As long as I live, I confess and blame, &c. (all down to) body

There are five clauses.

The first clause runs thus

A Nirgrantha begs after deliberation, for a limited ground, not without deliberation. The Kevalin says If a Nirgrantha begs without deliberation for a limited ground, he might take what is not given. A Nirgrantha, &c.

This is the first clause. (1)

Now follows the second clause

A Nirgrantha consumes his food and drink with permission (of his superior) not without his permission. The Kevalin says If a Nirgrantha consumes his food and drink without the superior's permission, he might eat what is not given. A Nirgrantha, &c.

This is the second clause. (2)

Now follows the third clause

A Nirgrantha who has taken possession of some ground, should always take possession of a limited part of it and for a fixed time. The Kevalin says If a Nirgrantha who has taken possession of some ground, should take possession of an unlimited part of it and for an unfixed time, he might take what is not given. A Nirgrantha, &c.

This is the third clause. (3)

Now follows the fourth clause

A Nirgrantha who has taken possession of some ground, should constantly have his grant renewed. The Kevalin says If a Nirgrantha has not constantly his grant renewed, he might take possession of what is not given. A Nirgrantha, &c.

This is the fourth clause (4)

Now follows the fifth clause

A Nirgrantha begs for a limited ground for his co-religionists after deliberation, not without deliberation. The Kevalin says. If a Nirgrantha should beg without deliberation, he might take possession of what is not given. A Nirgrantha, &c

This is the fifth clause (5)

In this way the great vow, &c

This is, Sir, the third great vow iii

iv The fourth great vow runs thus

I renounce all sexual pleasures, either with gods or men or animals. I shall not give way to sensuality, &c (all as in the foregoing paragraph down to) exempt myself

There are five clauses .

The first clause runs thus

A Nirgrantha does not continually discuss topics relating to women. The Kevalin says. If a Nirgrantha discusses such topics, he might fall from the law declared by the Kevalin, because of the destruction or disturbance of his peace. A Nirgrantha, &c

This is the first clause (1)

Now follows the second clause

A Nirgrantha does not regard and contemplate the lovely forms of women. The Kevalin says. If a Nirgrantha regards and contemplates the lovely forms of women, he might, &c. A Nirgrantha, &c

This is the second clause (2)

Now follows the third clause

A Nirgrantha does not recall to his mind the pleasures and amusements he formerly had with women. The Kevalin says. If a Nirgrantha recalls

cause others to take it, nor consent to their taking it. As long as I live, I confess and blame, &c. (all down to) body

There are five clauses.

The first clause runs thus

A Nirgrantha begs after deliberation for a limited ground, *Āot* without deliberation. The Kevalin says If a Nirgrantha begs without deliberation for a limited ground, he might take what is not given. A Nirgrantha, &c.

This is the first clause. (1)

Now follows the second clause

A Nirgrantha consumes his food and drink with permission (of his superior) not without his permission. The Kevalin says If a Nirgrantha consumes his food and drink without the superior's permission, he might eat what is not given. A Nirgrantha, &c.

This is the second clause. (2)

Now follows the third clause

A Nirgrantha who has taken possession of some ground, should always take possession of a limited part of it and for a fixed time. The Kevalin says If a Nirgrantha who has taken possession of some ground, should take possession of an unlimited part of it and for an unfixed time, he might take what is not given. A Nirgrantha, &c.

This is the third clause. (3)

Now follows the fourth clause

A Nirgrantha who has taken possession of some ground, should constantly have his grant renewed. The Kevalin says If a Nirgrantha has not constantly his grant renewed, he might take possession of what is not given. A Nirgrantha, &c.

nor covetous of, nor disturbed by the agreeable or disagreeable sounds The Kevalin says If a Nirgrantha is thus affected by the pleasant or unpleasant sounds, he might fall, &c (see above, IV, 1)

If it is impossible not to hear sounds which reach the ear, the mendicant should avoid love or hate, originated by them

A creature with ears hears agreeable and disagreeable sounds

This is the first clause (1)

Now follows the second clause

If a creature with eyes sees agreeable and disagreeable forms (or colours), it should not be attached, &c, to them

The Kevalin says, &c (the rest as in the last clause Substitute only see and forms for hear and sounds)

This is the second clause (2)

Now follows the third clause

If a creature with an organ of smell smells agreeable or disagreeable smells, it should not be attached to them (The rest as above Substitute smell and nose)

This is the third clause (3)

Now follows the fourth clause

If a creature with a tongue tastes agreeable or disagreeable tastes, it should not be attached, &c to them (The rest as above Substitute taste and tongue)

This is the fourth clause (4)

Now follows the fifth clause

If a creature with an organ of feeling feels agreeable or disagreeable touches, it should not be

to his mind the pleasures and amusements he formerly had with women, he might, &c. A Nirgrantha, &c.

This is the third clause. (3)

Now follows the fourth clause

A Nirgrantha does not eat and drink too much nor does he drink liquors or eat highly-seasoned dishes. The Kevalin says If a Nirgrantha did eat and drink too much or did drink liquors and eat highly seasoned dishes, he might, &c. A Nirgrantha, &c.

This is the fourth clause. (4)

Now follows the fifth clause

A Nirgrantha does not occupy a bed or couch affected¹ by women, animals, or eunuchs. The Kevalin says If a Nirgrantha did occupy a bed or couch affected by women, animals, or eunuchs, he might, &c. A Nirgrantha, &c.

This is the fifth clause. (5)

In this way the great vow &c.

This is, Sir the fourth great vow iv

v The fifth great vow runs thus

I renounce all attachments² whether little or much, small or great, living or lifeless neither shall I myself form such attachments, nor cause others to do so nor consent to their doing so, &c. (all down to) exempt myself.

There are five clauses.

The first clause runs thus

If a creature with ears hears agreeable and disagreeable sounds, it should not be attached to, nor delighted with, nor desiring of nor infatuated by

¹ This may mean belonging to, or close by

² This means the pleasure in external objects.

FOURTH PART.

SIXTEENTH LECTURE,

CALLED

THE LIBERATION

The creatures attain only a temporary residence (in one of the four states of being), hearing this supreme truth (i.e. the doctrine of the Tīrthakara's) one should meditate upon it. The wise man should free himself from the family bonds, fearless should he give up acts and attachments (1)

A mendicant, living thus¹, self-controlled towards the eternal (world of living beings), the matchless sage, who collects his alms, is insulted with words by the people assailing him, like an elephant in battle with arrows (2)

Despised by such-like people, the wise man, with undisturbed mind, sustains their words and blows, as a rock is not shaken by the wind. (3)

Disregarding (all calamities) he lives together with clever (monks, insensible) to pain and pleasure, not hurting the movable and immovable (beings), not killing, bearing all so is described the great sage, a good Sramana. (4)

As the lustre of a burning flame increases, so increase the austerity, wisdom, and glory of a steadfast sage who, with vanquished desires, meditates

¹ Tathāgaya, i.e. tathāgata

attached to them. (The rest as above. Substitute feel and touch.)

This is the fifth clause. (5)

In this way the great vow &c. (see above). v

He who is well provided with these great vows and their twenty-five clauses is really Houseless, if he, according to the sacred lore, the precepts, and the way correctly practises, follows, executes, explains establishes, and, according to the precept, effects them.

End of the Fifteenth Lecture, called
the Clauses.

FOURTH PART.

SIXTEENTH LECTURE,

CALLED

THE LIBERATION

The creatures attain only a temporary residence (in one of the four states of being), hearing this supreme truth (i.e. the doctrine of the Tīrthakara's) one should meditate upon it. The wise man should free himself from the family bonds, fearless should he give up acts and attachments (1)

A mendicant, living thus¹, self-controlled towards the eternal (world of living beings), the matchless sage, who collects his alms, is insulted with words by the people assailing him, like an elephant in battle with arrows (2)

Despised by such-like people, the wise man, with undisturbed mind, sustains their words and blows, as a rock is not shaken by the wind (3)

Disregarding (all calamities) he lives together with clever (monks, insensible) to pain and pleasure, not hurting the movable and immovable (beings), not killing, bearing all so is described the great sage, a good Sramana. (4)

As the lustre of a burning flame increases, so increase the austerity, wisdom, and glory of a steadfast sage who, with vanquished desires, meditates

¹ Tāhāgaya, i.e. tathāgata.

on the supreme place of virtue¹ though suffering pain² (5)

The great vows which are called the place of peace, the great teachers, and the producers of disinterestedness have, in all quarters of the earth, been proclaimed by the infinite Gīna, the knowing one³ as light, illumining the three worlds, (repels) darkness. (6)

The unbound one, living amongst the bound (i.e. householders) should lead the life of a mendicant unattached to women, he should speak with reverence. Not desiring this or the next world, the learned one is not measured by the qualities of love. (7)

The dirt (of sins) formerly committed by a thus liberated mendicant who walks in wisdom (and restraint) who is constant, and bears pain, vanishes as the dirt covering silver (is removed) by fire. (8)

He lives, forsooth in accordance with wisdom (and restraint) and walks free from desire, and with conquered sensuality. As a snake casts off its old skin, so is the Brāhmaṇa freed from the bed of pain. (9)

As they call the great ocean a boundless flood of water difficult to traverse with the arms (alone) so should the learned one know (and renounce) it (the *saṃsāra*) that sage is called Maker of the end. (10)

Here amongst men bondage and deliverance have

Dhammapadam

Vidūṣato, which I take to be the genitive of the present participle corresponding to *vidmṡvataḥ*. The commentators divide the word into *vidūṣaṭe* = *vidūṣin nātāḥ*, which gives no sense.

Nāṭiṣṭ in the original. I would prefer to translate it *gṛāṭṛi*, the name of the clan to which Nāṭaputta belonged.

been declared, he who, according to that doctrine (of the church), knows bondage and deliverance that sage is called 'Maker of the end' (11)

He for whom there is no bondage whatever in this world, and besides in the two (other continents, or heaven and hell), is indeed a (monk needing) no support and no standing place, he has quitted the path of births (12)

End of the Sixteenth Lecture, called
the Liberation

End of the Second Book

End of the Âṅgārāṅga Sūtra.

THE KALPA SÛTRA

OF

BHADRABÂHU.

KALPA SŪTRA.

LIVES OF THE GINAS.

. LIFE OF MAHÂVÎRA

Obeisance to the Arhats!

Obeisance to the Liberated Ones!

Obeisance to the Religious Guides!

Obeisance to the Religious Instructors!

Obeisance to all Saints in the World!

This fivefold obeisance, destroying all sins, is of all benedictions the principal benediction

In that period, in that age lived the Venerable Ascetic Mahâvîra, the five (most important moments of whose life happened) when the moon was in conjunction with the asterism Uttaraphalgunî, to wit, in Uttaraphalgunî he descended (from heaven), and having descended (thence), he entered the womb (of Devânandâ), in Uttaraphalgunî he was removed from the womb (of Devânandâ) to the womb (of Trisalâ), in Uttaraphalgunî he was born, in Uttaraphalgunî, tearing out his hair, he left the house and entered the state of houselessness, in Uttaraphalgunî he obtained the highest knowledge and intuition, called Kevala, which is infinite, supreme, unobstructed,

unimpeded, complete, and perfect. But in Svāti the Venerable One obtained final liberation. (1)¹

End of the First Lecture²

In that period, in that age the Venerable Ascetic Mahāvira, having on the sixth day of the fourth month of summer in the eighth fortnight, the light (fortnight) of Āshāḍha, descended from the great Vimāna, the all-victorious and all-prosperous Pushpottara, which is like the lotus amongst the best things, where he had lived for twenty Śāgaropamas till the termination of his allotted length of life, of his (divine nature, and of his existence (among gods) here in the continent of Gambūdvīpa, in Bharatavarsha,—when of this Avasarpasī era the Sushamasushamā, the Sushamā, and Sushamadutshamā periods, and the greater part of the Dutshamasushamā period (containing a Koṣṭhikoṣṭī* of Śāgaropamas, less forty-two thousand years) had elapsed, and only seventy-two years, eight and a half months were left, after twenty-one Tirthakaras of the race of Ikshvāku and of the Kāśyapa gotra, and two of the race of Hari and of the Gautama gotra, on the whole twenty-three Tirthakaras had appeared,—the Venerable Ascetic Mahāvira, the last of the Tirthakaras, took the form of an embryo in the womb of Devānandā, of the Gālandharāyava gotra, the wife of the Brāhmaṇa Rāshabhadatta, of the gotra of Koṣṭhala, in the

Of Āśāṅga Sūtra II, 5, § 1.

Vāṇanī. These vāṇanī are the parts into which the Kalpa Sūtra is generally divided by some commentators. I have adopted the distribution of Samayasūndara.

* A koṣṭh of koṣṭis or 100,000,000,000,000.

brahmanical part of the town *Kundagrâma* in the middle of the night, when the moon was in conjunction with the asterism *Uttaraphalguni*, after his allotted length of life, of his (divine) nature, and of his existence (amongst gods) had come to their termination (2)¹

The knowledge of the Venerable Ascetic *Mahāvira* (about this) was threefold, he knew that he was to descend, he knew that he had descended, he knew not when he was descending²

In that night in which the Venerable Ascetic *Mahāvira* took the form of an embryo in the womb of the *Brāhmaṇī Devānandā* of the *Gālandharāyana* gotra, the *Brāhmaṇī Devānandā* was on her couch, taking fits of sleep, in a state between sleeping and waking, and having seen the following fourteen illustrious, beautiful, lucky, blest, auspicious, fortunate great dreams, she woke up (3) To wit

An elephant, a bull, a lion, the anointing (of the goddess *Srī*), a garland, the moon, the sun, a flag, a vase, a lotus lake, the ocean, a celestial abode, a heap of jewels, and a flame (4)

When the *Brāhmaṇī Devānandā*, having seen these dreams, woke up, she—glad, pleased, and joyful in her mind, delighted, extremely enraptured, with a heart widening under the influence of happiness, with the hair of her body all erect in their pores like the flowers of the *Kadamba* touched by rain-drops—firmly fixed the dreams (in her mind), and rose from her couch. Neither hasty nor trembling, with a quick and even³ gait, like that of the

¹ Cf. *Ātārāṅga Sūtra* II, 15, § 2

² Cf. *Ātārāṅga Sūtra* II, 15, § 3

³ Add in the text *asambhantāe* after *avilambiyāe*

royal swan, she went to the Brāhmara Rishabhadatta, and gave him the greeting of victory. Then she comfortably sat down in an excellent chair of state, calm and composed, joining the palms of her hands so as to bring the ten nails together; she laid the folded hands on her head, and spoke thus (5)

O beloved of the gods, I was just now on my couch taking fits of sleep in a state between sleeping and waking, when I saw the following fourteen illustrious, &c. great dreams to wit, an elephant, &c. (6)

O beloved of the gods, what, to be sure, will be the happy result portended by these fourteen illustrious, &c., great dreams? (7)

When the Brāhmara Rishabhadatta had heard and perceived this news from the Brāhmari Devānandā, he, glad, pleased, and joyful (see § 5 down to) rain-drops, firmly fixed the dreams (in his mind) and entered upon considering them. He grasped the meaning of those dreams with his own innate intellect and intuition, which were preceded by reflection, and thus spoke to the Brāhmari Devānandā (8)

O beloved of the gods, you have seen illustrious dreams. O beloved of the gods, you have seen beautiful, lucky, blest, auspicious, fortunate dreams, which will bring health, joy, long life, bliss, and fortune! We shall have success. O beloved of the gods, we shall have pleasure, we shall have happiness, O beloved of the gods, we shall have a son! Indeed, O beloved of the gods, after the lapse of nine complete months and seven and a half days you will give birth to a lovely and handsome boy with tender hands and feet, with a body containing the entire

and complete five organs of sense, with the lucky signs, marks, and good qualities, a boy on whose body all limbs will be well formed, and of full volume, weight, and length, of a lovely figure like that of the moon¹ (9) And this boy, after having passed his childhood¹, and, with just ripened intellect, having reached the state of youth, will repeat, fully understand, and well retain (in his mind) the four Vedas the *Rîg-veda*, *Yagur-veda*, *Sâma-veda*, *Atharva-veda*—to which the *Itihâsa*² is added as a fifth, and the *Nigghantu*³ as a sixth (Veda)—together with their *Angas* and *Upângas*, and the *Rahasya*⁴, he will know the six *Angas*, he will be versed in the philosophy of the sixty categories⁵, and well grounded in arithmetic, in phonetics, ceremonial, grammar, metre, etymology, and astronomy⁶, and in many other brahmanical [and monastic] sciences besides (10) Therefore, O beloved⁴ of the gods, you have seen illustrious dreams, &c (see § 9)'

In this way he repeatedly expressed his extreme satisfaction (11)

When the *Brâhmanî* *Devânandâ* had heard and perceived this news from the *Brâhmaṇa* *Rîshabhadata*, she—glad, pleased, and joyful, &c (see § 5)—

¹ That is, having reached his eighth year

² *Purâṇa*

³ Dictionary

⁴ According to the commentators, works which treat of the *aidamparya* of the Vedas

⁵ The *Sânkhya* philosophy of *Kapila*, according to the commentary, but see Max Müller, *What can India teach us?* p 362

⁶ These are the six *Angas* which in the same order occur in the well-known *versus memorialis*. Indeed, that verse is nearly identical with the passage in our text

joining the palms of her hands, &c. (see § 5, down to) and spoke thus (12)

That is so, O beloved of the gods that is exactly so, O beloved of the gods that is true, O beloved of the gods that is beyond doubt, O beloved of the gods that is what I desire, O beloved of the gods that is what I accept, O beloved of the gods that is what I desire and accept, O beloved of the gods that matter is really such as you have pronounced it.

Thus saying, she accepted the true meaning of the dreams, and enjoyed together with *Risha bhadata* the noble permitted pleasures of human nature. (13)

In that period, in that age, *Sakra*,—the chief and king of the gods, the wielder of the thunderbolt, the destroyer of towns, the performer of a hundred sacrifices the thousand-eyed one, *Maghavan*, the punisher of the *Daitya Pāka*, the lord of the southern half of the earth¹ the lord of the thirty-two thousand celestial abodes, the bestriker of the elephant *Airavata*, the chief of the *Suras*, who wears spotless clothes and robes and puts on garlands and the diadem, whose cheeks were stroked by fine, bright, and trembling earrings of fresh gold [the most prosperous, the most brilliant, the most mighty the most glorious, the most powerful, and the most happy one], with a splendid body ornamented with a long down reaching garland,—thus *Sakra* was in the *Saudharma Kalpa*, in the celestial abode *Saudharma Avatamsaka*, in the council-hall *Sudharman*, on his throne *Sakra* he who exercises and maintains the supreme command, government,

¹ I. e. of that part of it which lies to the south of mount *Mera*.

According to the commentators, wearing clothes resembling the dustless sky

management, guidance, direction, and sovereign power and generalship over the thirty-two thousand gods of the celestial abodes, the eighty-four thousand gods of a rank equal with that of himself, the thirty-two chief gods, the four guardians of the world, the eight principal queens with their trains, the three courts, the seven armies, and the seven commanders of these armies. He was then enjoying the permitted pleasures of divine nature under the great din of uninterrupted story-telling, dramatical plays, singing, and music, as beating of time, performance on the *Vinâ*, the *Tûrya*, the great drum, and the *Pañ-patâha* (14)

And he viewed this whole continent *Gambûdvîpa* with his extensive (knowledge called) *Avadhî*. There he saw in the continent *Gambûdvîpa*, in *Bhârata-varsha*, in the southern half of *Bharata*, in the brahmanical part of the town *Kundagrâma*, the Venerable Ascetic *Mahâvîra* taking the form of an embryo in the womb of the *Brâhmanî* *Devânandâ* of the *Gândhârâyana* gotra, wife of the *Brâhmana* *Rishabhadatta* of the gotra of *Kodâla*, and—glad, pleased, and joyful in his mind, delighted, extremely enraptured, with a heart widening under the influence of happiness, with the hair of his body bristling and erect in their pores like the fragrant flowers of *Nîpa* when touched by rain-drops, with his eyes and mouth open like full-blown lotuses, with his excellent, various¹, trembling bracelets, with diadem and earrings, his breast lighted up by necklaces, wearing long and swinging ornaments with a pearl pendant—the chief of the gods rose

¹ *Kadâga*, *tudîya*, *keûra*. *Katâka* is the well-known *kankana*, *truûka* is explained by *bâhurakshikâ*, *keyûra* by *angadâ*. The last two are bracelets worn on the upper arm

with confusion, hasty and trembling from his throne, descended from the footstool took off his shoes which were by a clever artist set with Vaidūrya and excellent Rūhita and Aṅgana¹ and ornamented with glittering jewels and precious stones threw his seamless robe over his left shoulder and, arranging the fingers of his hands in the shape of a bud, he advanced seven or eight steps towards the Tīrthakara. Bending his left knee and reposing on the right one, he three times placed his head on the ground and lifted it a little then he raised his bracelet-encumbered arms, and joining the palms of his hands so as to bring the ten nails together laid the hands on his head and spoke thus (15)

Reverence to the Arhats and Bhagavats to the Ādikaras, the Tīrthakaras, the perfectly-enlightened ones to the highest of men, the lions among men, the flowers among mankind the Gandhahastins among men to the highest in the world, the guides of the world, the benefactors of the world, the lights of the world, the enlighteners of the world to the givers of safety to the givers of sight, to the givers of the road, to the givers of shelter to the givers of life, to the givers of knowledge to the givers of the law the preachers of the law the lords of the law the leaders of the law the universal emperors of the best law to the light, the help the shelter the refuge, the resting-place, the possessors of unchecked know

Names of precious stones.

The text has literally the best lotus among men.

These words are variously and always somewhat fancifully interpreted. One explanation is ascribed to the Aupanishadikas, whom I do not remember to have found noticed anywhere else in Gāṇa books.

ledge and intuition who have got rid of unrighteousness, to the conquerors and the granters of conquest, the saved and the saviours, the enlightened and the enlighteners, the liberated and the liberators, to the all-knowing ones, the all-seeing ones, to those who have reached the happy, stable, unstained, infinite, unperishable, undecaying place, called the path of perfection, whence there is no return, reverence to the Ginas who have conquered fear

‘Reverence to the Venerable Ascetic Mahāvīra, the Âdikara, the last of the Tīrthakaras who was predicted by the former Tīrthakaras, &c ¹ I here adore the Revered One yonder, may the Revered One yonder see me here!’ With these words he adored, he worshipped the Venerable Ascetic Mahāvīra, and sat down on his excellent throne facing the east. Then the following internal, reflectional, desirable idea occurred to the mind of Sakra, the chief of kings and gods (16)

‘It never has happened, nor does it happen, nor will it happen, that Arhats, Kākṛavartins, Baladevas, or Vasudevas, in the past, present, or future, should be born in low families, mean families, degraded families, poor families, indigent families, beggars’ families, or brahmanical families (17) For indeed Arhats, Kākṛavartins, Baladevas, and Vasudevas, in the past, present, and future, are born in high families, noble families, royal families, noblemen’s families, in families belonging to the race of Ikshvāku, or of Hari, or in other such-like families of pure descent on both sides (18)

¹ According to the commentary all the epithets from ‘the enlightened one’ down to ‘who has reached’ are intended by this ‘&c’

Now this is something which moves the wonder of the world it happens in the lapse of numberless *Avasarpitis* and *Utsarpitis*, because the unperishable indescribable, and undestroyable *Karman* relating to name and gotra must take effect, that *Arhats*, &c. in the past, present, and future, descend in (i.e. take the form of an embryo in the womb of a woman belonging to) low families, &c. but they are never brought forth by birth from such a womb. (19) This Venerable Ascetic *Mahāvira*, now in the continent *Gambūdvīpa*, in *Bharatavaraha*, in the brahmanical part of the town *Kuśāgrāma*, has taken the form of an embryo in the womb of the *Brāhmaṇī Devānandā* of the *Gālandharāyana* gotra, wife of the *Brāhmaṇa Rishabhadatta* of the gotra of *Kośāla*. (20) Hence it is the established custom of all past, present, and future *Sakras*, chiefs and kings of the gods, to cause the *Arhats* and *Bhagavats* to be removed from such-like low mean, &c., families, to such-like high, noble, &c., families. (21) It is, therefore, better that I should cause the Venerable Ascetic *Mahāvira*, the last of the *Tīrthakaras* who was predicted by the former *Tīrthakaras*, to be removed from the brahmanical part of the town *Kuśāgrāma*, from the womb of the *Brāhmaṇī Devānandā* of the *Gālandharāyana* gotra, wife of the *Brāhmaṇa Rishabhadatta* of the gotra of *Kośāla*, to the *Kshatriya* part of the town *Kuśāgrāma*, and to be placed as an embryo in the womb of the *Kshatriyā Trisālā* of the *Vāsishṭka* gotra, wife of the *Kshatriya Siddhārtha* of the *Kāryapa* gotra, belonging to the clan of the *Gāndhārī Kshatriyas*; and to cause the embryo of the *Kshatriyā Trisālā* of the *Vāsishṭka* gotra to be placed in the

womb of the Brâhmanî Devânandâ of the Gâlandha-râyana gotra'

Thus he reflected and called Harîmegamesî¹, the divine commander of the foot troops, having called him, he spoke thus (22)

'Well, now, beloved of the gods, it never has happened, &c (§§ 17-20 are verbally repeated) (23-25)

'Therefore, go now and remove the Venerable Ascetic Mahâvîra from the brahmanical part, &c, and place the embryo of the Kshatriyânî Trisalâ, &c (see § 21) Having done this, return quickly to report on the execution of my orders.' (26)

When Harîmegamesî, the divine commander of the foot troops, was thus spoken to by Sakra, the chief and king of the gods, he—glad, pleased, and joyful, &c (see § 15)—laid his folded hands on his head and modestly accepted the words of command, saying, 'Just as your Majesty commands' After this he left the presence of Sakra, the chief and king of the gods, and descended towards the north-eastern quarter; then he transformed himself through his magical power of transformation, and stretched himself out for numerous Yoganas like a staff, (during which he seized) jewels, Vagra, Vaidûrya, Lohitâksha, Masâragalla, Hamsagarbha, Pulaka, Saugandhika, Gyotisara, Añjana, Añjanapulaka, Gâtârûpa, Subhaga, Sphaîka, and Rishîa, (of these precious materials) he rejected the gross particles, and retained the subtle particles (27) Then

¹ This name is rendered Harîmegamaishin in Sanskrit. He is represented in pictures as a man with the head of an antelope (harîma) This is apparently the effect of a wrong etymology, interesting as the fact itself is

for a second time he transformed himself through his magical power of transformation, and produced the definitive form (which gods adopt on entering the world of men) having done so, he passed with that excellent, hasty trembling, active, impetuous, victorious, exalted, and quick divine motion of the gods right through numberless continents and oceans, and arrived in Gambôdvîpa, in Bharatavaraha, in the brahmanical part of the town Kusâgrâma, at the house of the Brâhmanî Arshabhaddatta, where the Brâhmanî Devânandâ dwelt. Having arrived there, he made his bow in the sight of the Venerable Ascetic Mahāvîra, and cast the Brâhmanî Devânandâ, together with her retinue, into a deep sleep then he took off all unclean particles, and brought forth the clean particles, and saying, May the Venerable One permit me, he took the Venerable Ascetic Mahāvîra in the folded palms of his hands without hurting him. Thus he went to the Kshatriya part of the town Kusâgrâma, to the house of the Kshatriya Siddhârtha, where the Kshatriyâ Trisalâ dwelt he cast her and her attendants into a deep sleep, took off all unclean particles, and brought forth the clean particles, and placed the embryo of the Venerable Ascetic Mahāvîra in the womb of the Kshatriyâ Trisalâ, and the embryo of the Kshatriyâ Trisalâ he placed in the womb of the Brâhmanî Devânandâ of the Gâlandharâyana gotra. Having done so, he returned in that direction in which he had come (28) With that excellent, &c. (see § 28) divine motion

of the gods, he flew upwards right through numberless continents and oceans, taking thousands of Yoganās in each motion, and arrived in the Saudharma Kalpa, in the divine abode called Saudharma Avatamsaka, where Sakra, the chief and king of the gods, sat on the throne called Sakra, and reported to Sakra, the chief and king of the gods, on the execution of his orders

In that period, in that age the knowledge of the Venerable Ascetic Mahāvīra was threefold, he knew that he was to be removed, he knew that he was removed, he knew not when he was being removed¹ (29)

In that period, in that age, on the thirteenth day of the third month of the rainy season, in the fifth fortnight, the dark (fortnight) of Āsvina, after the lapse of eighty-two days, on the eighty-third day current (since his conception), the embryo of the Venerable Ascetic Mahāvīra was, on the command of Sakra, safely removed by Harṇegameśi from the womb of the Brāhmaṇī Devānandā to that of the Kṣatriyāṇī Trisalā², in the middle of the night, when the moon was in conjunction with the asterism Uttaraphalgunī (30)

End of the Second Lecture

In that night in which the embryo of the Venerable Ascetic Mahāvīra was removed from the womb of the Brāhmaṇī Devānandā of the Gālandharāyana gotra to that of the Kṣatriyāṇī Trisalā of the

¹ In some MSS the last part of this paragraph is placed at the end of the next one

² The text repeats the corresponding passage of § 21

Vāśiṣṭha gotra, the former was on her couch taking fits of sleep in a state between sleeping and waking and seeing that these fourteen illustrious beautiful, lucky blest, auspicious, fortunate, great dreams were taken from her by the Kshatriyāśī Trisālā, she awoke. (31)

In that night in which the embryo of the Venerable Ascetic Mahāvira was removed from the womb of the Brāhmaṇī Devānandā of the Gālandharāyana gotra to that of the Kshatriyāśī Trisālā of the Vāśiṣṭha gotra, the latter was in her dwelling-place, of which the interior was ornamented with pictures, and the outside whitewashed, furbished and cleansed, the brilliant surface of the ceiling was painted, the darkness was dispelled by jewels and precious stones, the floor was perfectly level and adorned with auspicious figures which, moreover was furnished with offerings of heaps of delicious, fragrant, strewn flowers of all five colours, was highly delightful through curling, scented fumes of black aloe, the finest Kundurukka and Turushka¹ and burning frankincense was exquisitely scented with fine perfumes, and turned as it were into a smelling-bottle on a couch with a mattress of a man's length with pillows at head and foot, raised on both sides and hollow in the middle, soft as if one walked on the sand of the banks of the Ganges, covered with the cloth of a robe of ornamented linen, containing a well worked towel, and hung with red mosquito curtains, delightful, soft to the touch like fur wadding Pūra butter or cotton, with all the comforts of

Different kinds of the resin of Boswellia.
Name of a tree.

a bed, such as fragrant, excellent flowers and sandal-powder—(in such a room and on such a bed Trisalâ was) taking fits of sleep between sleeping and waking, and having seen the following fourteen, &c. (see § 3), dreams, viz an elephant, &c (see § 4), she awoke (32)

1 Then Trisalâ saw in her first dream a fine, enormous elephant, possessing all lucky marks, with strong thighs and four mighty tusks, who was whiter than an empty great cloud, or a heap of pearls, or the ocean of milk, or the moon-beams, or spray of water, or the silver mountain (*Vaitâdhyâ*), whose temples were perfumed with fragrant musk-fluid, which attracted the bees, equalling in dimension the best elephant of the king of the gods (*Airâvata*), uttering a fine deep sound like the thunder of a big and large rain-cloud. (33)

2 Then she saw a tame, lucky bull, of a whiter hue than that of the mass of petals of the white lotus, illuminating all around by the diffusion of a glory of light, (a bull) whose lovely, resplendent, beautiful hump was delightful through the collection of its charms, whose glossy skin (was covered with) thin, fine, soft hairs, whose body was firm, well made, muscular, compact, lovely, well proportioned, and beautiful, whose horns were large, round, excellently beautiful, greased at their tops, and pointed, whose teeth were all equal, shining, and pure. He foreboded innumerable good qualities (34)

3 Then she saw a handsome, handsomely shaped, playful lion, jumping from the sky towards her face, a delightful and beautiful lion whiter than a heap of pearls, &c (see § 33), who had strong and lovely fore-arms, and a mouth adorned with round, large,

and well set teeth whose lovely lips, splendid through their proportions, and soft like a noble lotus, looked as if they were artificially ornamented whose palate¹ was soft and tender like the petals of the red lotus, and the top of whose tongue was protruding, whose eyes were like pure lightning, and revolved like red hot excellent gold just poured out from the crucible (a lion) with broad and large thighs, and with full and excellent shoulders, who was adorned with a mane of soft, white, thin, long hair of the finest quality whose erect, well-shaped, and well-grown tail was flapping the tops of whose nails were deeply set and sharp whose beautiful tongue came out of his mouth like a shoot of beauty (15)

4. Then she, with the face of the full moon, saw the goddess of famous beauty *Sri* on the top of Mount *Himavat*, *reposing on a lotus in the lotus lake*, anointed with the water from the strong and large trunks of the guardian elephants. She sat on a lofty throne. Her firmly placed feet resembled golden tortoises, and her dyed, fleshy convex, thin, red, smooth nails were set in swelling muscles. Her hands and feet were like the leaves of the lotus, and her fingers and toes soft and excellent her round and well-formed legs were adorned with the *Kuru-vindāvarta* and her knees with dimples. Her fleshy thighs resembled the proboscis of an excellent elephant, and her lovely broad hips were encircled by a golden zone. Her large and beautiful belly was

Another reading noticed in the commentary has *tālū*, upper side of the tongue, instead of *tālū*, palate

¹ Literally elevated and fat.

An ornament according to the commentary

adorned by a circular navel, and contained a lovely row of hairs (black as) collyrium, bees, or clouds, straight, even, continuous, thin, admirable, handsome, soft, and downy Her waist, which contained the three folds, could be encompassed with one hand On all parts of her body shone ornaments and trinkets, composed of many jewels and precious stones, yellow and red gold The pure cup-like pair of her breasts sparkled, encircled by a garland of Kunda flowers, in which glittered a string of pearls She wore strings of pearls made by diligent and clever artists, shining with wonderful strings, a necklace of jewels with a string of Dinârâs¹, and a trembling pair of earrings, touching her shoulders, diffused a brilliancy, but the united beauties and charms of these ornaments were only subservient to the loveliness of her face² Her lovely eyes were large and pure like the water lily She sprinkled about the sap from two lotus flowers which she held in her splendid hands, and gracefully fanned herself Her glossy, black, thick, smooth hair hung down in a braid. (36)

5 Then she saw, coming down from the firmament, a garland charmingly interwoven with fresh Mandâra flowers It spread the delicious smell of Kampaka³, Asoka⁴, Nâga⁵ Punnâga⁶, Priyangu⁷,

¹ This word, corresponding to the Greek *δινάριον*, proves the late composition of this part of the Kalpa Sûtra.

² I cannot accurately construe this passage, my translation is therefore rather free, but, I believe, comes near the meaning of the original.

³ *Michelia Champaka*.

⁶ *Mesua Roxburghii*.

⁷ *Panicum Italicum*

⁴ *Jonesia Asoka*.

⁵ *Rottlera Tinctoria*.

Sirisha¹ Mudgara² Mallikā³ Gāti⁴ Yūthika⁵ Akollā⁶ Korautakapatra⁷ Damanakā⁸, Navamālikā⁹ Bakulā¹⁰ Tilakā¹¹ Vāsantikā¹² Nuphar Nymphaea, Pātala¹³ Kunda¹⁴ Atumukta¹⁵ and Mango and perfumed the ten divisions of the universe with its incomparably delightful fragrance. It was white through wreaths of fragrant flowers of all seasons, and brilliant through splendid, beautiful embellishments of many colours. Towards it came humming swarms of different kinds of bees¹ and filled with their sweet noise the whole neighbourhood. (37)

6. And the moon white as cow milk, foam, spray of water or a silver cup, glorious, delighting heart and eyes, full, dispelling the compact darkness of the thickest wilderness, whose crescent shines at the end of the two halves of the month, opening the blossoms of the groups of Nymphæas, adorning the night resembling the surface of a well-polished mirror. She was of a white hue, like a flamingo the stars head-ornament, the quiver of Cupid's arrows, raising the waters of the ocean, burning as it were disconsolate

Acacia Sirisa.

Jasminum Zambac.

Jasminum Auriculatum

Not specialised in our dictionaries

The many-flowered Nykanthea or Jasminum Zambac.

¹⁰ Manisopa Elengi

¹¹ Clerodendrum Philomoides or Symplecos Racemosa.

¹² Gaertnera Racemosa.

Fragrant Oleander

¹³ Diospyros Glutinos or Dalbergia Ougomeneae.

¹⁴ Sha/pada, madhokari, bhramara. The sha/pada are literally six footed bees, as Stevenson correctly translated, but he strangely reckons them among the preternatural animals, like the four-trunked elephants, dear to the imagination of the Ganes!

A species of jessamine.

Jasminum Grandiflorum.

Alangium Hexapetalum.

Artemisia Indica.

¹⁵ Begonia Sarcocolla.

people when absent from their sweethearts, the large, glorious, wandering headmark of the celestial sphere—beloved in heart and soul by Rohiṇī¹ Such was the glorious, beautiful, resplendent full moon which the queen saw (38)

7 Then she saw the large sun, the dispeller of the mass of darkness, him of radiant form, red like the Asoka, the open Kimsuka, the bill of a parrot, or the Guṇḍigārdha², the adorer of the lotus groups, the marker of the starry host, the lamp of the firmament, throttling as it were the mass of cold, the illustrious leader of the troop of planets, the destroyer of night, who only at his rising and setting may be well viewed, but (at all other times) is difficult to be regarded, who disperses evil-doers that stroll about at night, who stops the influence of cold, who always circles round Mount Meru, whose thousand rays obscure the lustre of other lights³ (39)

8 Then she saw an extremely beautiful and very large flag, a sight for all people, of a form attractive to the beholders It was fastened to a golden staff with a tuft of many soft and waving peacock's feathers of blue, red, yellow, and white colours, and seemed as if it would pierce the brilliant, celestial sphere, with the brilliant lion on its top, who was white like crystal, pearlmother, Anka-stone, Kunda-flowers, spray of water, or a silver cup (40)

¹ The commentators understand this passage (Rohiṇīmaṇahīyavallabham) differently by explaining hiyaya by hitada, the lover of Rohiṇī who did her mind good.

² According to Stevenson the red side of the retti seed

³ Or if we adopt a various reading, mentioned in the commentary, payaḍīya, we must translate whose luminous glory was set forth by his thousand rays

9 Then she saw a full vase of costly metal¹ splendid with fine gold, filled with pure water excellent, of brilliant beauty and shining with a bouquet of water lilies. It united many excellencies and all-auspicious marks, and stood on a lotus-(shaped foot) shining with excellent jewels. It delighted the eyes, glittered and illumined all about it was the abode of happy Fortune, free from all faults, fine, splendid, exquisitely beautiful, entwined with a wreath of fragrant flowers of all seasons. (41)

10. Then she saw a lake, called Lotus Lake, adorned with water lilies. Its yellow water was perfumed by lotuses opening in the rays of the morning sun. It abounded with swarms of aquatic animals, and fed fishes. It was large, and seemed to burn through the wide-spreading glorious beauty of all kinds of lotuses. Its shape and beauty were pleasing. The lotuses in it were licked by whole swarms of gay bees and mad drones. Pairs of swans, cranes, *Kakra vākas*, ducks, Indian cranes, and many other lusty birds resorted to its waters, and on the leaves of its lotuses sparkled water-drops like pearls⁴. It was a sight, pleasing to the heart and the eye. (42)

11 Then she whose face was splendid like the

The original has *rayaya*, silver but as the commentary remarks, this would be in conflict with the epithet which we have put next, but which in the original, is separated from it by many knees. Unless the author has blundered, which from his vague style seems far from impossible, the word must here have a more indefinite meaning than it usually has.

This passage may also be translated: standing on a lotus filled with pollen, of excellent workmanship.

Specialised in the text as *kamala*, *kuvalaya*, *urpala*, *timarasa*, and *pamārīka*.

According to the commentary; the textus receptus is, many water-drops.

moon in autumn, saw the milk-ocean, equalling in beauty the breast of Lakshmi, which is white like the mass of moon-beams. Its waters increased in all four directions, and raged with ever-changing and moving, excessively high waves. It presented a splendid and pleasant spectacle as it rushed to and from the shore with its wind-raised, changeable, and moving billows, its tossing waves, and its rolling, splendid, transparent breakers. From it issued camphor-white foam under the lashing (tails) of great porpoises, fishes, whales, and other monsters of the deep¹. Its agitated waters were in great uproar, occasioned by the vortex Gangāvarta, which the vehemence and force of the great rivers produced, they rose, rushed onwards and backwards, and eddied. (43)

12 Then she saw a celestial abode excelling among the best of its kind, like the lotus (among flowers). It shone like the morning sun's disk, and was of a dazzling beauty. Its thousand and eight excellent columns (inlaid with) the best gold and heaps of jewels diffused a brilliant light like a heavenly lamp, and the pearls fastened to its curtains glittered. It was hung with brilliant divine garlands, and decorated with pictures of wolves, bulls, horses, men, dolphins, birds, snakes, Kinnaras, deer, Sarabhas, Yaks, Samsaktas², elephants, shrubs, and plants. There the Gandharvas performed their concerts, and the din of the drums of the gods,

¹ The original has *timingila-niruddha tilitika*.

² *Samsakta*, which I do not find mentioned elsewhere, is explained, 'a kind of beast of prey,' I think that *samsakta* may be an adjective specifying the following word, and mean 'fighting' elephants.

imitating the sound of big and large rain-clouds, penetrated the whole inhabited world. It was highly delightful through curling, scented fumes of black aloe, the finest Kundurukka and Turushka, burning frankincense and other perfumes. It (shed) continuous light, was white, of excellent lustre, delighting the best of gods, and affording joy and pleasure. (44)

13. Then she saw an enormous heap of jewels containing Pulaka, Vagṛa, Indranīla, Sasyaka, Karaketana, Lohitākṣha, Marakata, Prabāla, Saugandhika, Sphaṭika, Hastagargha, Aṅgana, and Kāndrakānta. Its base was on the level of the earth and it illumined with its jewels even the sphere of the sky. It was high and resembled Mount Meru. (45)

14. And a fire. She saw a fire in vehement motion, fed with much shining and honey-coloured ghee, smokeless, crackling, and extremely beautiful with its burning flames. The mass of its flames, which rose one above the other seemed to interpenetrate each other and the blaze of its flames appeared to bake the firmament in some places. (46)

After having seen these fine, beautiful lovely handsome dreams, the lotus-eyed queen awoke on her bed while the hair of her body bristled for joy.

Every mother of a Tīrthakara sees these fourteen dreams in that night in which the famous Arhat enters her womb. (46 b)

End of the Third Lecture.

When the Kṣhatryāni Trīśā, having seen these fourteen illustrious, great dreams, awoke, she was glad, pleased and joyful, &c. (see § 5 down to) rose from her couch and descended from the footstool. Neither hasty nor trembling, with a quick and even

gait like that of the royal swan, she went to the couch of the Kshatriya Siddhârtha. There she awakened the Kshatriya Siddhârtha, addressing him with kind, pleasing, amiable, tender, illustrious, beautiful, lucky, blest, auspicious, fortunate, heart-going, heart-easing, well-measured, sweet, and soft words (47)

Then the Kshatriyânî Trisalâ, with the permission of king Siddhârtha, sat down on a chair of state inlaid with various jewels and precious stones in the form of arabesques, calm and composed, sitting on an excellent, comfortable chair, she addressed him with kind, pleasing, &c (see last paragraph), words, and spoke thus (48)

‘O beloved of the gods, I was just now on my couch (as described in § 32), &c. (see § 5), and awoke after having seen the fourteen dreams, to wit, an elephant, &c. What, to be sure, O my lord, will be the happy result portended by these fourteen illustrious, great dreams?’ (49)

When the Kshatriya Siddhârtha had heard and perceived this news from the Kshatriyânî Trisalâ, he glad, pleased, and joyful, &c. (see § 5, down to) firmly fixed the dreams in his mind, and entered upon considering them, he grasped the meaning of those dreams with his own innate intelligence and intuition which were preceded by reflection, and addressing the Kshatriyânî Trisalâ with kind, pleasing, &c., words, spoke thus (50)

‘O beloved of the gods, you have seen illustrious dreams, &c (see § 9, down to) you will give birth to a lovely, handsome boy, who will be the ensign of our family, the lamp of our family, the crown¹ of our family, the frontal ornament

¹ *Vadimsaya* (avatamsaka) is here rendered by *sekharâ*.

of our family the maker of our family's glory the sun of our family the stay of our family the maker of our family's joy and fame, the tree of our family the exalter of our family (a boy) with tender hands and feet, &c. (see § 9 down to the end) (51) And this boy after having passed childhood, and, with just ripened intellect, having reached the state of youth will become a brave, gallant, and valorous king the lord of the realm with a large and extensive army and train of waggons. (52) Therefore, O beloved of the gods, you have seen illustrious, &c. dreams, &c. (see § 9).

In this way he repeatedly expressed his extreme satisfaction.

When the Kahatriyāśī Trisālā had heard and perceived this news from king Siddhārtha, she glad, pleased, and joyful, &c. (see § 12 down to) and spoke thus (53)

That is so O beloved of the gods, &c. (see § 13, down to) as you have pronounced it.

Thus saying she accepted the true meaning of the dreams, and with the permission of king Siddhārtha she rose from her chair of state, inlaid with various jewels and precious stones in the form of arabesques. She then returned to her own bed, neither hasty nor trembling, with a quick and even gait like that of the royal swan, and spoke thus (54)

These my excellent and pre-eminent dreams shall not be counteracted by other bad dreams.

Accordingly she remained awake to save her dreams by means of (hearing) good, auspicious, pious, agreeable stories about gods and religious men. (55)

At the time of daybreak the Kshatriya Siddhârtha called his family servants and spoke thus (56)

‘Now, beloved of the gods, quickly make ready, or have made ready, the exterior hall of audience, see that it be sprinkled with scented water, cleaned, swept, and newly smeared, furnished with offerings of fragrant, excellent flowers of all five colours, made highly delightful through curling scented fumes, &c (see § 32, down to) and turned, as it were, into a smelling box, also erect my throne, and having done this quickly return, and report on the execution of my orders’ (57)

When the family servants were thus spoken to by king Siddhârtha, they—glad, pleased, and joyful, &c (see § 12, down to) on their heads, and modestly accepted the words of command, saying, ‘Yes, master!’ Then they left the presence of the Kshatriya Siddhârtha, and went to the exterior hall of audience, made it ready, and erected the throne (as described in the last paragraph) Having done this, they returned to the Kshatriya Siddhârtha, joining the palms of their hands so as to bring the ten nails together, laid the folded hands on their heads, and reported on the execution of their orders (58)

Early at the wane of the night, when the bright morning disclosed the soft flowers of the full-blown lotuses and Nymphaeas, rose the sun—he was red like the Asoka, the open *Kimsuka*, the bill of a parrot or the *Guñgârdha*, of an intense redness like that of the *Bandhugîvaka*¹, the feet and eyes of the turtle dove, the scarlet eyes of the Indian cuckoo, a mass of China roses, or vermillion. He, the thousand-rayed maker of the day, shining in his radiance, awakened

¹ *Pentapetes Phoenicea*.

the groups of lotuses. When in due time the god of the day had risen and by the blows of his hands (or rays) the darkness was driven away while the inhabited world was as it were, dipped in saffron by the morning sun, the Kshatriya Siddhārtha rose from his bed (59) descended from the footstool, went to the hall for gymnastic exercises, and entered it. There he applied himself to many wholesome exercises, jumped wrestled, fenced and fought till he got thoroughly tired then he was anointed with hundredfold and thousandfold refined different kinds of oil, which nourished, beautified invigorated, exhilarated, strengthened, and increased all senses and limbs. On an oiled hide he was shampooed by clever men with soft and tender palms of the hands and soles of the feet, who were well acquainted with the best qualities of the practices of anointing, kneading and stretching well trained skilful excellent, expert, intelligent, and never tiring. When by this fourfold agreeable treatment of the body the king's bones, flesh, skin, and hair had been benefited, and his fatigues banished, he left the hall for gymnastic exercises, (60) and entered the bathing-house. The pleasant bathing room was very agreeable and contained many windows ornamented with pearls its floor was decorated with mosaic of various jewels and precious stones. On the bathing-stool, inlaid with various jewels and precious stones in the form of arabesques, he comfortably sat down and bathed himself with water scented with flowers and perfumes, with tepid water and pure water according to an excellent method of

Gāla, windows formed by flat stones which are perforated so as to produce a network of more or less intricate design.

bathing, combined with healthy exercises. When this healthy excellent bathing under many hundred-fold pleasures was over, he dried his body with a long-haired, soft, scented, and coloured towel, put on a new and costly excellent robe, rubbed himself with fresh and fragrant Gosîrsha¹ and sandal, and ornamented himself with fine wreaths and sandal-ointment. He put on (ornaments) of jewels and pearls, hung round his neck fitting necklaces of eighteen, nine, and three strings of pearls, and one with a pearl pendant, and adorned himself with a zone. He put on a collar, rings, and charming ornaments of the hair, and encumbered his arms with excellent bracelets. he was of excessive beauty. His face was lighted up by earrings, and his head by a diadem, his breast was adorned and decked with necklaces, and his fingers were, as it were, gilded by his rings. His upper garment of fine cloth contained swinging pearl pendants. He put on, as an emblem of his undefeated knighthood, glittering, well-made, strong, excellent, beautiful armlets, made by clever artists of spotless and costly jewels, gold, and precious stones of many kinds. In short, the king was like the tree granting all desires, decorated and ornamented, an umbrella, hung with wreaths and garlands of *Korînta* flowers, was held above him. He was fanned with white excellent chowries, while his appearance was greeted with auspicious shouts of victory. Surrounded by many chieftains, satraps, kings, princes, knights, sheriffs, heads of families, ministers, chief ministers, astrologers, counsellors, servants, dancing masters, citizens, traders, merchants, foremen of guilds, generals, leaders of cara-

¹ Gosîrsha is a superior kind of sandal

vans, messengers, and frontier-guards, he—the lord and chief of men, a bull and a lion among men, shining with excellent lustre and glory lovely to behold like the moon emerging from a great white cloud in the midst of the flock of the planets and of brilliant stars and asterisms—left the bathing house, (61) entered the exterior hall of audience and sat down on his throne with the face towards the east. (62)

On the north-eastern side he ordered eight state chairs, covered with cloth and auspiciously decorated with white mustard to be set down. Not too far from and not too near to himself towards the interior of the palace he had a curtain drawn. It was adorned with different jewels and precious stones, extremely worth seeing very costly and manufactured in a famous town its soft cloth was all over covered with hundreds of patterns and decorated with pictures of wolves, bulls, horses, men, dolphins, birds, snakes, Kinnaras, deer Sarabhas, Yaks, Samvaktas, elephants, shrubs, and plants. Behind it he ordered to be placed for the Kshatriyāṁ Trisālā, an excellent chair of state, decorated with arabesques of different jewels and precious stones outfitted with a coverlet and a soft pillow covered with a white cloth, very soft and agreeable to the touch. Then he called the family servants and spoke thus (63)

Quickly O beloved of the gods, call the interpreters of dreams who well know the science of prognostics with its eight branches, and are well versed in many sciences besides!

When the family servants were thus spoken to by king Siddhārtha, they—glad, pleased, and joyful, &c—laid the folded hands on their heads and

modestly accepted the words of command, saying, 'Yes, master!' (64)

Then they left the presence of the Kshatriya Siddhârtha, went right through the town Kunda-pura to the houses of the interpreters of dreams, and called the interpreters of dreams (65)

Then the interpreters of dreams, being called by the Kshatriya Siddhârtha's family servants, glad, pleased, and joyful, &c, bathed, made the offering (to the house-gods)¹, performed auspicious rites and expiatory² acts, put on excellent, lucky, pure court-dress, adorned their persons with small but costly ornaments, and put, for the sake of auspiciousness, white mustard and Dûrvâ grass on their heads. Thus they issued from their own houses and went right through the Kshatriya part of the town Kunda-pura to the front gate of king Siddhârtha's excellent palace, a jewel of its kind (66)

There they assembled and went to the exterior hall of audience in the presence of the Kshatriya Siddhârtha. Joining the palms of their hands so as to bring the ten nails together, they laid the folded hands on their heads and gave him the greeting of victory (67)

The king Siddhârtha saluted and honoured the interpreters of dreams, made them presents, and received them with respect. They sat down, one after the other, on the chairs of state which had been placed there before (68). Then the Kshatriya Siddhârtha placed his wife Trisalâ behind the curtain, and taking flowers and fruits in his hands

¹ Balikarman

² Pâya~~k~~h~~i~~tta = prâya~~k~~h~~i~~tta. The commentators explain it by pâda~~k~~h~~i~~upta, touching their feet in order to avoid the wicked eye

vans, messengers, and first and chief of men, a bull as with excellent lustre and the moon emerging from midst of the flock of stars and asterisms—entered the exterior hall on his throne with the

On the north-east chairs, covered with decorated with white marble too far from and near the interior of the hall. It was adorned with stones, extremely manufactured in a hall all over covered with decorated with picture of dolphins, birds, and Yaks, Samvaktas, and himd it he order yāsi Trisālā, an with arabesque stones, outfitted covered with a to the touch. and spoke thus

Quickly O interpreters of dream prognostics who versed in man

When the by king Sidd &c.—laid it

interpreters of

riyāsi Trisālā down to the O beloved of by these four

had heard and yāsi Siddhārtha, used the dreams ering them and

I decided upon, of these dreams, the dream-books

dream-books are came and thirty of the gods, the of Arbats wake great dreams out of the embryo of that enters their hall, &c. (75) The after seeing any of fourteen great Jideva enters their Jevan wake up after out of these four embryo of a Baladeva together of Māndalikas a great dream out of when the embryo of a (78) Now O beloved

of the gods, the Kshatriyâni Trisalâ has seen these fourteen great dreams, &c (see § 51, down to the end) (79) And this boy, &c (see § 52, down to) the lord of a realm with a large and extensive army and train of waggons, a universal emperor or a Gîna, the lord of the three worlds, the universal emperor of the law (80) Therefore, O beloved of the gods, the Kshatriyâni Trisalâ has seen illustrious dreams, &c (see § 9) (81)

When king Siddhârtha had heard and perceived this news from the interpreter of dreams, he—glad, pleased, and joyful, &c —spoke to them thus (82)

‘That is so, O beloved of the gods, &c (see § 11, down to) as you have pronounced it’

Thus saying he accepted the true meaning of the dreams, and honoured the interpreters of dreams with praise and plenty of food, flowers, perfumes, garlands, and ornaments He made them a present in keeping with their station in life¹ and dismissed them (83)

After this the Kshatriya Siddhârtha rose from his throne, went to the Kshatriyâni Trisalâ behind the curtain, and addressed her thus (84)

‘Now, O beloved of the gods, you have seen these fourteen great dreams, &c (see §§ 79, 80, down to) emperor of the law’ (85, 86)

When the Kshatriyâni Trisalâ had heard and perceived this news, she—glad, pleased, and joyful, &c —accepted the true meaning of the dreams (87) With the permission of king Siddhârtha she rose from her chair of state which was decorated with arabesques of various jewels and precious stones,

¹ Or a life annuity

addressed with utmost courtesy the interpreters of dreams (69)

O beloved of the gods, the Kshatriyāśī Trisālā was just on her couch, &c. (see § 32 down to the end). (70 and 71) What to be sure, O beloved of the gods will be the result portended by these four teen illustrious great dreams? (72)

When the interpreters of dreams had heard and perceived this news from the Kshatriya Siddhārtha, they—glad, pleased, and joyful, &c.—fixed the dreams in their minds, entered upon considering them, and conversed together (73)

Having found, grasped, discussed decided upon, and clearly understood the meaning of these dreams they recited before king Siddhārtha the dream-books and spoke thus

O beloved of the gods, in our dream-books are enumerated forty-two (common) dreams and thirty great dreams. Now O beloved of the gods, the mothers of universal monarchs or of Arhats wake up after seeing these fourteen great dreams out of the thirty great dreams, when the embryo of a universal monarch or an Arhat enters their womb (74) viz. an elephant, a bull, &c. (75) The mothers of Vāsudevas wake up after seeing any seven great dreams out of these fourteen great dreams, when the embryo of a Vāsudeva enters their womb. (76) The mothers of Baladevas wake up after seeing any four great dreams out of these fourteen great dreams, when the embryo of a Baladeva enters their womb (77) The mother of Māṇḍalikas wake up after seeing a single great dream out of these fourteen great dreams, when the embryo of a Māṇḍalika enters their womb. (78) Now O beloved

pearls, conches, stones, corals, rubies, &c, the intensity of their popularity and liberality highly increased At that time the following personal, reflectional, desirable idea occurred to parents of the Venerable Ascetic Mahāvira (90)

‘From the moment that this our boy has been begotten, our silver increased, our gold increased, &c (see § 90, down to) the intensity of our liberality and popularity highly increased Therefore when this our boy will be born, we shall give him the fit name, attributive and conformable to his quality—Vardhamāna¹’ (91)

Now the Venerable Ascetic Mahāvira, out of compassion for his mother, did not move nor stir nor quiver, but remained quiet, stiff, and motionless Then the following, &c (see § 90, down to) idea occurred to the mind of the Kshatriyāñi Trisalā ‘The fruit of my womb has been taken from me, it has died, it is fallen, it is lost Formerly it moved, now it does not move’ Thus with anxious thoughts and ideas, plunged in a sea of sorrow and misery, reposing her head on her hand, overcome by painful reflections, and casting her eyes on the ground she meditated And in the palace of king Siddhārtha the music of drums and stringed instruments, the clapping of hands, the dramatical performances, and the amusements of the people ceased, and mournful dejection reigned there (92)

Then the Venerable Ascetic Mahāvira, knowing that such an internal, &c (see § 90, down to) idea had occurred to the mind of his mother, he quivered a little (93)

¹ I e ‘the increasing one’ not as we should expect, and Stevenson translated, the Increaser

and returned to her own apartments, neither hasty nor trembling with a quick and even gait like that of the royal swan. (88)

From that moment in which the Venerable Ascetic Mahāvira was brought into the family of the *Gṛhastṛs*, many demons¹ in Vairamānava's service, belonging to the animal world, brought, on Sakra's command, to the palace of king Siddhārtha, old and ancient treasures, of which the owners, deponers, and families to whom they originally belonged were dead, and extinct, and which were hidden in villages, or mines or scot free towns or towns with earth walls, or towns with low walls, or isolated towns, or towns accessible by land and water or towns accessible either by land or by water only or in natural strong holds, or in halting-places for processions or for caravans, in triangular places, or in places where three or four roads meet, or in courtyards, or squares, or high roads, or on the site of villages or towns, or in drains of villages or towns, or in bazaars, or temples, or assembling halls, or wells, or parks, or gardens, or woods, or groves, or burying-places, or empty houses, or mountain caves, or hermits cells, or secret places between walls, or in houses on an elevation, or houses for audience, or palaces. (89)

In the night in which the Venerable Ascetic Mahāvira was brought into the family of the *Gṛhastṛs* their silver increased, their gold increased their riches, corn, majesty and kingdom increased their army train, treasure, storehouse, town, seraglio subjects, and glory increased their real valuable property as riches, gold, precious stones, jewels,

¹ *Gambhaya = Grimbhaka* what they are is not said in the commentaries.

pearls, conches, stones, corals, rubies, &c, the intensity of their popularity and liberality highly increased At that time the following personal, reflectional, desirable idea occurred to parents of the Venerable Ascetic Mahâvîra (90)

‘From the moment that this our boy has been begotten, our silver increased, our gold increased, &c (see § 90, down to) the intensity of our liberality and popularity highly increased Therefore when this our boy will be born, we shall give him the fit name, attributive and conformable to his quality—Vardhamâna¹’ (91)

Now the Venerable Ascetic Mahâvîra, out of compassion for his mother, did not move nor stir nor quiver, but remained quiet, stiff, and motionless Then the following, &c (see § 90, down to) idea occurred to the mind of the Kshatriyânî Trisalâ ‘The fruit of my womb has been taken from me, it has died, it is fallen, it is lost Formerly it moved, now it does not move’ Thus with anxious thoughts and ideas, plunged in a sea of sorrow and misery, reposing her head on her hand, overcome by painful reflections, and casting her eyes on the ground she meditated And in the palace of king Siddhârtha the music of drums and stringed instruments, the clapping of hands, the dramatical performances, and the amusements of the people ceased, and mournful dejection reigned there (92)

Then the Venerable Ascetic Mahâvîra, knowing that such an internal, &c (see § 90, down to) idea had occurred to the mind of his mother, he quivered a little (93)

¹ I e ‘the increasing one’ not as we should expect, and Stevenson translated, the Increaser

Feeling her child quivering trembling moving and stirring the Kāhatrīyāśī Trisālā—glad, pleased, and joyful &c.—spoke thus No forsooth the fruit of my womb has not been taken from me, it has not died it is not fallen it is not lost. Formerly it did not move, but now it does move. Thus she was glad, pleased and joyful, &c.

Then the Venerable Ascetic Mahāvira, while in her womb, formed the following resolution It will not behove me, during the life of my parents, to tear out my hair and leaving the house to enter the state of houselessness. (94)

Bathing making offerings to the house-gods, performing auspicious rites and expiatory acts, and adorning herself with all ornaments, the Kāhatrīyāśī Trisālā kept off sickness, sorrow fainting, fear and fatigue by food and clothing, perfumes and garlands, which were not too cold nor too hot, not too bitter nor too pungent, not too astringent nor too sour nor too sweet, not too smooth nor too rough, not too wet nor too dry but all just suiting the season. In the proper place and time she ate only such food which was good, sufficient, and healthy for the nourishment of her child. She took her walks in places which were empty and agreeable as well as delightful to the mind her desires were laudable, fulfilled, honoured, not disregarded, but complied with and executed she most comfortably dozed, reposed, remained, sat, and laid on unobjectionable and soft beds and seats, and thus most comfortably carried her unborn child. (95)

In that period, in that age the Venerable Ascetic Mahāvira¹—after the lapse of nine months and

¹The whole passage is in some disorder for the subject is she (Trisālā) and the object is boy yet the Venerable Ascetic Mahā-

seven and a half days, in the first month of summer, in the second fortnight, the dark (fortnight) of *Kaitra*, on its fourteenth day, [while all planets were in their exaltations, the moon in her principal conjunction, and the sky in all its directions clear, bright, and pure, while a favourable and agreeable low wind swept the earth, at the time when the fields were green and all people glad and amusing themselves]¹ in the middle of the night while the moon was in conjunction with the asterism *Uttara-phalguni*—(*Trisalâ*), perfectly healthy herself, gave birth to a perfectly healthy boy (96)²

End of the Fourth Lecture

In that night in which the Venerable Ascetic *Mahāvīra* was born, there was a divine lustre originated by many descending and ascending gods and goddesses, and in the universe, resplendent with one light, the conflux of gods occasioned great confusion and noise (97)³

In that night in which the Venerable Ascetic *Mahāvīra* was born, many demons in *Vaisramana's*

vīra' is also put in the nominative. It seems that the author or the copyists added the three words *Samane Bhagavam Mahāvīre* because they usually followed the beginning *tenam kâlenam tenam samaenam*. The same disorder occurs in all corresponding passages which we shall meet with later on.

¹ The passage in brackets seems to be a later addition, for it is wanting in my oldest MS, and the commentator says that it was not seen in many books. The occurrence of the astrological term exaltation (*uḷka* = ὕψωμα) in this passage proves it to be inserted after 300 A.D. For about that time Greek astrology had been introduced in India, as I have shown in my dissertation *De Astrologiae Indicae 'Hora' appellatae originibus*, Bonn, 1872.

² Cf. *Ākārāṅga Sūtra* II, 15, § 6

³ Cf. *Ākārāṅga Sūtra* II, 15, § 7

service belonging to the animal world, rained down on the palace of king Siddhārtha one great shower of silver gold, diamonds, clothes ornaments, leaves, flowers fruits, seeds, garlands, perfumes, sandal, powder and riches. (98)¹

After the Bhavanapati Vyantara, Gyoṭishka, and Vaimānika gods had celebrated the feast of the inauguration of the Tīrthakara's birthday the Kṣatriya Siddhārtha called, at the break of the morning together the town policemen and addressed them thus (99)

O beloved of the gods quickly set free all prisoners in the town of Kuṣṭhāpura, increase measures and weights, give order that the whole town of Kuṣṭhāpura with its suburbs be sprinkled with water swept, and smeared (with cowdung &c.) that in triangular places, in places where three or four roads meet, in courtyards, in squares, and in thoroughfares, the middle of the road and the path along the shops be sprinkled, cleaned, and swept that platforms be erected one above the other that the town be decorated with variously coloured flags and banners, and adorned with painted pavilions that the walls bear impressions in Goṣṭraha, fresh red sandal and Dardara of the hand with out stretched fingers that luck-foreboding vases be put on the floor and pots of the same kind be disposed round every door and arch that big round, and long garlands, wreaths and festoons be hung low

Cf *Āśirvāga Sūtra* II, 18, § 8

According to the commentary this may also be translated: smeared (with cowdung) and whitewashed

Dardara is sandal brought from Dardara. All who have travelled in India will have noticed on walls the impressions of the hand mentioned in the text.

and high, that the town be furnished with offerings, &c. (see § 32, down to) smelling box, that players, dancers, rope-dancers, wrestlers, boxers, jesters, story-tellers, ballad-singers, actors¹, messengers², pole-dancers, fruit-mongers, bag-pipers, lute-players, and many Tâlâkaras³ be present. Erect and order to erect thousands of pillars and poles, and report on the execution of my orders' (100)

When the family servants were thus spoken to by king Siddhârtha, they—glad, pleased, and joyful, &c (see § 58)—accepted the words of command, saying, 'Yes, master!'

Then they set free all prisoners, &c (see § 100, down to) pillars and poles. Having done this, they returned to king Siddhârtha, and laying their hands on their heads, reported on the execution of his orders (101)

The king Siddhârtha then went to the hall for gymnastic exercises, &c (see §§ 60 and 61⁴) (After having bathed) the king accompanied by his whole seraglio⁴, and adorned with flowers, scented robes, garlands, and ornaments, held during ten days the festival in celebration of the birth of a heir to his kingdom, (it was held) under the continuous din and sound of trumpets, with great state and splendour, with a great train of soldiers, vehicles, and guests, under the sound, din, and noise of conches,

¹ Lasakâ bhândâ

² Ârakshakâs talârâ, âkhyâyakâ vâ The translation is conjectural

³ Tâlâkaras are those who by clapping the hands beat the time during a performance of music

⁴ The text has down to 'with his whole seraglio' But as no such words occur in the passage in question, they seem to point to the description in § 115, which contains the latter part of this passage

cymbals, drums castanets, horns, small drums kettle drums, Murugas, Mrīdangas, and Dundubhis¹ which were accompanied at the same time by trumpets². The customs, taxes, and confiscations were released, buying and selling prohibited, no policemen were allowed to enter houses, great and small fines were remitted and debts cancelled. Numberless excellent actors performed³ and many Tālāharas were present, drums sounded harmoniously fresh garlands and wreaths were seen everywhere, and the whole population in the town and in the country rejoiced and was in full glee. (102)

When the ten days of this festival were over the king Siddhārtha gave and ordered to be given hundreds and thousands and hundred-thousands of offerings to the gods, gifts, and portions (of goods) he received and ordered to be received hundreds, thousands, and hundred thousands of presents. (103)

The parents of the Venerable Ascetic Mahāvira celebrated the birth of their heir on the first day on the third day they showed him the sun and the moon, on the sixth day they observed the religious vigil after the eleventh day when the impure operations and ceremonies connected with the birth of a child had been performed, and the twelfth day had come, they prepared plenty of food, drink, spices, and sweetmeats, invited their friends, relations, kinsmen, agnates cognates, and followers, together with the Gātrika Kshatriyas. Then they bathed, made

Muruga, Mrīdanga, Dundubhis are different kinds of drums
Samaga-gamaga-tanya.

This is the translation of a *varia lectio*. The adopted text has while courtesans and excellent actors performed.

Of Āśvīnī Sūtra II 8. § 11

offerings (to the house gods), and performed auspicious rites and expiatory acts, put on excellent, lucky, pure court-dress, and adorned their persons with small but costly ornaments. At dinner-time they sat down on excellent, comfortable chairs in the dining-hall, and together with their friends, relations, kinsmen, agnates, cognates and followers, and with the *Gñâtrika* Kshatriyas they partook, ate, tasted, and interchanged (bits) of a large collation of food, drink, spices, and sweetmeats (104)

After dinner they went (to the meeting hall¹) after having cleansed their mouths and washed, when perfectly clean, they regaled and honoured their friends, &c (see § 104, down to) *Gñâtrika* Kshatriyas with many flowers, clothes, perfumes, garlands, and ornaments. Then they spoke thus to their friends, &c (105)

‘Formerly, O beloved of the gods, when we had begotten this our boy, the following personal, reflectional, desirable idea occurred to our mind “From the moment that this our boy has been begotten, our silver increased, our gold increased, &c (see § 91, down to) Vardhamâna. Now our wishes have been fulfilled, therefore shall the name of our boy be Vardhamâna.”’ (106, 107)²

The Venerable Ascetic Mahâvîra belonged to the Kâsyapa gotra. His three names have thus been recorded: by his parents he was called Vardhamâna, because he is devoid of love and hate, he is called *Sramana* (i e Ascetic), because he stands fast in midst of dangers and fears, patiently bears hardships and calamities, adheres to the chosen rules of

¹ This is an addition of the commentator

² Cf. Âkârânga Sûtra II, 15, § 12

penance, is wise, indifferent to pleasure and pain, rich in control and gifted with fortitude, the name Venerable Ascetic Mahāvira has been given him by the gods. (108)¹

The Venerable Ascetic Mahāvira's father belonged to the Kāryapa gotra he had three names Siddhārtha, Sreyāśva, and Gasāśva &c. (see Āśvārāṅga Sūtra II 15 § 15 down to) Seshavati and Yaso-vati. (109)

The Venerable Ascetic Mahāvira—clever with the aspirations of a clever man of great beauty controlling (his senses) lucky and modest a *Gṛāts* Kshatriya, the son of a *Gṛāts* Kshatriya the moon of the clan of the *Gṛāts* a Videha, the son of Videhadattā, a native of Videha, a prince of Videha—had lived thirty years in Videha when his parents went to the world of the gods (i.e. died), and he with the permission of his elder brother and the authorities of the kingdom² fulfilled his promise. At that moment the Laukāntika gods, following the established custom, praised and hymned him with these kind, pleasing &c. (see § 47 down to) sweet, and soft words (110)

Victory, victory to thee, gladdener of the world! Victory victory to thee, lucky one! Luck to thee, bull of the best Kshatriyas! Awake, reverend lord of the world! Establish the religion of the law which benefits all living beings in the whole universe! It will bring supreme benefit to all living beings in all the world!

Thus they raised the shout of victory (111)

¹ See Āśvārāṅga Sūtra II, 5, § 18.

² Guru mahattara is the original of the last words, which I have translated according to the explanation of the commentary

Before the Venerable Ascetic Mahāvira had adopted the life of a householder (i e before his marriage) he possessed supreme, unlimited¹, unimpeded knowledge and intuition. The Venerable Ascetic Mahāvira perceived with this his supreme unlimited knowledge and intuition that the time for his Renunciation² had come. He left his silver, he left his gold, he left his riches, corn, majesty, and kingdom, his army, grain, treasure, storehouse, town, seraglio, and subjects, he quitted and rejected his real, valuable property, such as riches, gold, precious stones, jewels, pearls, conches, stones, corals, rubies, &c., he distributed presents through proper persons, he distributed presents among indigent persons (112)³

In that period, in that age, in the first month of winter, in the first fortnight, in the dark (fortnight) of Mārgasīras, on its tenth day, when the shadow had turned towards the east and the (first) Paurushī⁴ was full and over, on the day called Suvrata, in the Muhūrta called Vigaya, in the palankin Kāndraprabhā, (Mahāvira) was followed on his way⁵ by a train of gods, men, and Asuras, (and surrounded) by a swarm of shell-blowers, proclaimers, pattivallas,

¹ Ābhogika. It is inferior to the Avadhī knowledge. In a quotation it is said that (the knowledge) of the Nairayikas, Devas, and Tīrthakaras does not reach the Avadhī, it is total with them, but with others only partial.

² Nishkramana = pravragyā

³ Cf. Aṅgārāṅga Sūtra II, 15, § 17

⁴ Yāma or time of three hours

⁵ Samanugammamāna-magge. The commentator divides samanugammamānam agge, and explains the passage thus: him who was followed by, &c., and surrounded by, &c. (agre parivṛitam) they praised and hymned, and the authorities spoke thus to him.

courtiers, men carrying others on the back, heralds, and bell bearers. They praised and hymned him with these kind, pleasing &c. (see § 47 down to) sweet and soft words (113)

‘Victory victory to thee, gladdener of the world! Victory to thee, lucky one! Luck to thee! with undisturbed knowledge, intuition, and good conduct conquer the unconquered Senses defend the conquered Law of the Śramanas Majesty conquering all obstacles, live in Perfection put down with thy devotion Love and Hate, the (dangerous) wrestlers vigorously gird thy loins with constancy and overcome the eight Karmans, our foes, with supreme, pure meditation heedful raise the banner of content, O Hero! In the arena of the three worlds gain the supreme, best knowledge, called Kevala, which is free from obscurity obtain the pre-eminent highest rank (i.e. final liberation) on that straight road which the best Ginas have taught beat the army of obstacles! Victory victory to thee, bull of the best Kshatriyas! Many days, many fortnights, many months, many seasons, many half years, many years be not afraid of hardships and calamities, patiently bear dangers and fears be free from obstacles in the practice of the law!

Thus they raised the shout of victory (114)

Then the Venerable Ascetic Mahāvira—gazed on by a circle of thousands of eyes¹ praised by a circle of thousands of mouths, extolled by a circle of thousands of hearts, being the object of many thousands of wishes, desired because of his splendour beauty and virtues, pointed out by a circle of thousands of

¹ Literally, by thousands of circles of eyes, &c. &c.

forefingers, answering with (a salam) of his right hand a circle of thousands of joined hands of thousands of men and women, passing along a row of thousands of palaces, greeted by sweet and delightful music, as beating of time, performance on the *Vinâ*, *Tûrya*, and the great drum, in which joined shouts of victory, and the low and pleasing murmur of the people, accompanied by all his pomp, all his splendour, all his army, all his train, by all his retinue, by all his magnificence, by all his grandeur, by all his ornaments, by all the tumult, by all the throng, by all subjects, by all actors, by all time-beaters, by the whole seraglio, adorned with flowers, scented robes, garlands, and ornaments, &c (see § 102, down to) which were accompanied at the same time by trumpets—went right through *Kundapura* to a park called the *Shandavana* of the *Gñâtris* and proceeded to the excellent tree *Asoka* (115) There under the excellent tree *Asoka* he caused his palankin to stop, descended from his palankin, took off his ornaments, garlands, and finery with his own hands, and with his own hands plucked out his hair in five handfuls When the moon was in conjunction with the asterism *Uttaraphalgunî*, he, after fasting two and a half days¹ without drinking water, put on a divine robe, and quite alone, nobody else being present, he tore out his hair and leaving the house entered the state of houselessness (116)²

The Venerable Ascetic *Mahāvîra* for a year and

¹ I.e. taking only one meal in three days. He fasted therefore two continuous days and the first part of the third.

² Cf. *Ārāṅga Sūtra* II, 15, § 22

a month wore clothes after that time he walked about naked and accepted the alms in the hollow of his hand. For more than twelve years the Venerable Ascetic Mahāvira neglected his body and abandoned the care of it he with equanimity bore, underwent, and suffered all pleasant or unpleasant occurrences arising from divine powers, men, or animals. (117)¹

Henceforth the Venerable Ascetic Mahāvira was houseless, circumspect² in his walking circumspect in his speaking, circumspect in his begging, circumspect in his accepting (anything), in the carrying of his outfit and drinking vessel circumspect in evacuating excrements urine, saliva, mucus, and uncleanness of the body circumspect in his thoughts, circumspect in his words, circumspect in his acts³ guarding his thoughts, guarding his words, guarding his acts, guarding his senses, guarding his chastity without wrath, without pride without deceit, without greed calm tranquil, composed, liberated, free from temptations⁴ without egoism, without property he had cut off all earthly ties, and was not stained by any worldliness as water does not adhere to a copper vessel or collyrium to mother of pearl (so sins found no place in him) his course was unobstructed like that of Life like the firmament he wanted no support like the wind he knew no obstacles his heart was pure like the water (of rivers or tanks) in autumn nothing could soil him like the leaf of

Cl. *Ahiraṅga Sūtra* II, 15, § 3.

Circumspect is *sam ta*, guarding *gupt*; the former relates to selection of good acts, the latter to the abstinence from bad ones.

This is the triad man's mind, his speech, kâya body
Ārava.

a lotus, his senses were well protected like those of a tortoise, he was single and alone like the horn of a rhinoceros, he was free like a bird, he was always waking like the fabulous bird *Bhârunda*¹ valourous like an elephant, strong like a bull, difficult to attack like a lion, steady and firm like Mount Mandara, deep like the ocean, mild like the moon, refulgent like the sun, pure like excellent gold², like the earth he patiently bore everything, like a well-kindled fire he shone in his splendour

These words have been summarised in two verses

A vessel, mother of pearl, life, firmament, wind, water in autumn, leaf of lotus, a tortoise, a bird a rhinoceros, and *Bhârunda*, I

An elephant, a bull, a lion, the king of the mountains, and the ocean unshaken—the moon, the sun, gold, the earth, well-kindled fire. II

There were no obstacles anywhere for the Venerable One. The obstacles have been declared to be of four kinds, viz with regard to matter, space, time, affects. With regard to matter in

¹ Each of these birds has one body, two necks, and three legs

² The last three similes cannot be translated accurately, as they contain puns which must be lost in the translation. The moon is somalese, of soft light, but Mahāvīra has pure thoughts (*leśyā, manaso bahirvikāra*), the sun is dittateo of splendent light, Mahāvīra of splendent vigour, gold is *gāyarūva*, a synonym of *kanaga* gold, Mahāvīra always retains his own nature. It is worthy of remark that only two regular puns (for the second is but a common metaphor) occur in a passage in which a later writer would have strained his genius to the utmost to turn every simile into a pun. The difference of style is best seen on comparing this passage with e.g. the description of the nun Sarasvatī and of autumn in the *Kālakāṭyā Kathānaka*, see my edition, *Zeitschrift der Deutschen Morgenl. Gesellschaft*, XXXIV, pp 260, 263

things animate, inanimate, and of a mixed state with regard to space in a village or a town or in a wood or in a field or a threshing floor or a house¹ or a court yard with regard to time in a Samaya² or an Āvalikā or in the time of a respiration or in a Stoka or in a Kṣaṇa or in a Lava or in a Muhūrta or in a day or in a fortnight or in a month or in a season or in a half year or in a year or in a long space of time with regard to affects in wrath or in pride or in deceit or in greed or in fear or in mirth or in love or in hate or in quarrelling or in calumny or in tale-bearing or in scandal or in pleasure or pain or in deceitful falsehood, &c. (all down to)³ or in the evil of wrong belief. There was nothing of this kind in the Venerable One. (118)

The Venerable One lived, except in the rainy season, all the eight months of summer and winter in villages only a single night, in towns only five nights he was indifferent alike to the smell of ordure and of sandal, to straw and jewels, dirt and gold, pleasure and pain, attached neither to this world nor to that beyond, desiring neither life nor death, arrived at the other shore of the saṃsāra, and he exerted himself for the suppression of the defilement of Karma. (119)

Gha e &, omitted in my edition

Different names of divisions of time; a Stoka contains seven respirations, a Kṣaṇa many (babutara) respirations (according to another commentary Kṣaṇa contains six Nāḍikā, it is the sixth part of a Ghaṭī), a La contains seven Stokas, and a Muhūrta seventy Lavas. This system of dividing time differs from all other known; compare Colebrooke, *Misc. Essays*, II^o pp 540, 541. Wilson, *Vishnu Purāṇa*, I^o p 47 note 2.—Expunge pakke & in my edition

The same passage occurs in the Āmrapālaka Sūtra (ed. Lehmann, § 87), but without an indication that it is not complete.

With supreme knowledge, with supreme intuition, with supreme conduct, in blameless lodgings, in blameless wandering, with supreme valour, with supreme uprightness, with supreme mildness, with supreme dexterity, with supreme patience, with supreme freedom from passions, with supreme control, with supreme contentment, with supreme understanding, on the supreme path to final liberation, which is the fruit of veracity, control, penance, and good conduct, the Venerable One meditated on himself for twelve years

During the thirteenth year, in the second month of summer, in the fourth fortnight, the light (fortnight) of Vaisākha, on its tenth day, when the shadow had turned towards the east and the first wake was over, on the day called Suvrata, in the Muhūrta called Vigaya, outside of the town *Gṛimbhikagrāma* on the bank of the river *Rigupālīka*, not far from an old temple, in the field of the householder *Sāmāga*¹, under a Sal tree, when the moon was in conjunction with the asterism *Uttaraphalgunī*, (the Venerable One) in a squatting position with joined heels, exposing himself to the heat of the sun, after fasting two and a half days without drinking water, being engaged in deep meditation, reached the highest knowledge and intuition, called *Kevala*, which is infinite, supreme, unobstructed, unimpeded, complete, and full (120)²

When the Venerable Ascetic *Mahāvīra* had become a *Gina* and *Arhat*, he was a *Kevalin*, omniscient and comprehending all objects, he knew and saw all conditions of the world, of gods,

¹ Or *Sāmāka*.

² Cf *Ākārāṅga Sūtra* II, 15, § 25.

men, and demons whence they come, whither they go whether they are born as men or animals (*tyavana*) or become gods or hell-beings (*upapāda*) the ideas, the thoughts of their minds, the food, doings, desires, the open and secret deeds of all the living beings in the whole world he the Arhat, for whom there is no secret, knew and saw all conditions of all living beings in the world, what they thought, spoke, or did at any moment. (121)¹

In that period, in that age the Venerable Ascetic Mahāvira stayed the first rainy season in Asthika-grāma² three rainy seasons in Āmṣā and Prāhṣī-kāmpā, twelve in Vairālī and Vāṣṭagrāma, fourteen in Rāgagrīha and the suburb³ of Nālandā, six in Mithilā, two in Bhadrīkā, one in Ālabhīkā, one in Pavita bhūmi⁴ one in Srāvastī one in the town of Pāpā⁵ in king Hastipāla's office of the writers that was his very last rainy season. (122)

In the fourth month of that rainy season, in the seventh fortnight, in the dark (fortnight) of Kārttika, on its fifteenth day in the last night, in the town of Pāpā, in king Hastipāla's office of the writers, the Venerable Ascetic Mahāvira died, went off, quitted the world, cut asunder the ties of birth, old age, and death became a Siddha, a Buddha,

Cl. Āśhrīṅga Sūtra II, 15, § 26.

¹ According to the commentary it was formerly called Vardha mīna, but it has since been called Asthikagrāma, because a Yaksha Śūkipati had there collected an enormous heap of bones of the people whom he had killed. On that heap of bones the inhabitants had built a temple.

Bāhukā ?

A place in Vagrabhūma according to the commentators.

Magdhā Pāpā, the middle town Pāpā.

a Mukta, a maker of the end (to all misery), finally liberated, freed from all pains (123)

This occurred in the year called *Kandra*, the second (of the lustrum)¹, in the month called *Prtivardhana*, in the fortnight *Nandivardhana*, on the day *Suvratâgni*², surnamed *Upasama*, in the night called *Devânandâ*, surnamed *Nirrti*, in the *Lava* called *Arkya*, in the respiration called *Mukta*³, in the *Stoka* called *Siddha*, in the *Karana* called *Nâga*, in the *Muhûrta* called *Sarvârthasiddha*, while the moon was in conjunction with the asterism *Svâtî* he died, &c (see above, all down to) freed from all pains (124)

That night in which the Venerable Ascetic *Mahâvîra* died, &c. (all down to) freed from all pains, was lighted up by many descending and ascending gods (125)

In that night in which the Venerable Ascetic *Mahâvîra* died, &c (all down to) freed from all pains, a great confusion and noise was originated by many descending and ascending gods (126)

In that night in which the Venerable Ascetic *Mahâvîra* died, &c (all down to) freed from all pains, his oldest disciple, the monk *Indrabhûti* of the *Gautama* gotra, cut asunder the tie of friendship which he had for his master⁴, and obtained the

¹ The yuga or lustrum contains five years, the third and fifth years are leap years, called *abhivardhita*, the rest are common years of 354 days and are called *kandra*. The day has 1262 *bhâgas*

² Some MSS and the commentary have *aggivesa*.

³ Or *Supta*.

⁴ *Indrabhûti* was on a mission to convert somebody when *Mahâvîra* died. Being aware that love had no place in one who is free from passion, he suppressed his friendship for his teacher and

highest knowledge and intuition, called Kevala, which is infinite, supreme, &c., complete, and full. (127)

In that night in which the Venerable Ascetic Mahāvira died, &c. (all down to) freed from all pains, the eighteen confederate kings of Kāśī and Kosala, the nine Mallakas and nine Likkhavis¹ on the day of new moon, instituted an illumination² on the Poshadha, which was a fasting day for they said Since the light of intelligence is gone, let us make an illumination of material matter! (128)

In that night in which the Venerable Ascetic Mahāvira died, &c. (all down to) freed from all pains, the great Graha³ called Kshudrātma, resembling a heap of ashes, which remains for two thousand years in one asterism, entered the natal

became a Kevalin; he died twelve years after, having lived fifty years as a monk, and altogether ninety-two years.

They were tributary to Keśaka, king of Vairāṭī and maternal uncle of Mahāvira. Instead of Likkhavi, which form is used by the Buddhists, the Gamas have Lakkhavi as the Sanskrit form of the Prakrit Lakkhavi, which may be either

Paṇibhoyas or vāṇibhoyas. The meaning of this word is not clear and the commentator also did not know anything certain about it. He therefore tries three different etymological explanations, which are all equally fanciful. I have adopted one which makes ābhoya to stand for Sanskrit ābhaya, which is explained pādīpa, lamp for this best suits the meaning of the whole passage. The Gamas celebrate the Nirvāṇa of Mahāvira with an illumination on the night of new moon in the month Kārtika.

It is not clear what is intended by this Graha, the thirtieth is the last of Grahas. Stevenson supposes it to have been a comet appearing at that time. There was a comet at the time of the battle of Salamis, as Piny tells us, Hist. Nat. II, 9, which would answer pretty well as regards chronology. But it had the form of a horn and not that of a heap of ashes. We must therefore dismiss the idea of identifying it with the Graha in question, and confess that we are at a loss to clear up the mystery of this Graha.

asterism of the Venerable Ascetic Mahāvīra. (129) From the moment in which the great Graha, &c, entered the natal asterism of the Venerable Ascetic Mahāvīra, there will not be paid much respect and honour to the Sramanas, the Nirgrantha monks and nuns (130) But when the great Graha, &c, leaves that natal asterism, there will be paid much respect and honour to the Sramanas, the Nirgrantha monks and nuns (131)

In that night in which the Venerable Ascetic Mahāvīra died, &c (all down to) freed from all pains, the animalcule called Anuddharī was originated which when at rest and not moving, is not easily seen by Nirgrantha monks and nuns who have not yet reached the state of perfection, but which when moving and not at rest, is easily seen by Nirgrantha monks and nuns who have not yet reached the state of perfection (132) On seeing this (animalcule) many Nirgrantha monks and nuns must refuse to accept the offered alms

‘Master, why has this been said?’ ‘After this time the observance of control will be difficult.’ (133)

In that period, in that age the Venerable Ascetic Mahāvīra had an excellent community¹ of fourteen thousand Sramanas with Indrabhūti at their head, (134) thirty-six thousand nuns with Kandanā at their head, (135) one hundred and fifty-nine thousand lay votaries with Sankhasataka at their head, (136) three hundred and eighteen

¹ The original has ukkosiyā samanasampayā; ukkosīya is translated utkrishā, in the sequel I abridge the similar passages which are all constructed on the same model as § 134 It is to be noticed that these numbers though exaggerated are nevertheless rather moderate. Compare the note to the List of the Sthaviras, § 1

thousand female lay votaries with Sulasā and Revatī at their head (137) three hundred sages who knew the fourteen Pūrvas, who though no Gīnas came very near them, who knew the combination of all letters and like Gīna preached according to the truth (138) thirteen hundred sages who were possessed of the Avadhī-knowledge and superior qualities (139) seven hundred Kevalins who possessed the combined¹ best knowledge and intuition (140) seven hundred who could transform themselves, and, though no gods had obtained the powers (*riddhi*) of gods (141) five hundred sages of mighty intellect who know the mental conditions of all developed beings possessed of intellect and five senses in the two and a half continents and two oceans (142) four hundred professors who were¹ never vanquished in the disputes occurring in the assemblies of gods, men and Asuras (143) seven hundred male and fourteen hundred female disciples who reached perfection, &c. (all down to) freed from all pains (144) eight hundred sages in their last birth who were happy as regards their station, happy as regards their existence lucky as regards their future. (145)

Sambhanna. According to the commentary this word has been explained in two opposite ways. *Siddhasena Divākara* makes it out to denote that knowledge and intuition functionate at the same time, while *Ginabhadra* in the *Siddhīnāṭya* says that in our case knowledge and intuition do functionate alternately.

This is that knowledge which is called *manāparijā* or the knowledge which divides the thoughts of all people.

Station (gati) is explained de ag it, state of the gods, existence (*sthan*), de a itit, d *āyārūpa*, existence of the gods, having the length of life of the gods.

The Venerable Ascetic Mahāvira instituted two epochs in his capacity of a Maker of an end the epoch relating to generations, and the epoch relating to psychical condition, in the third generation ended the former epoch, and in the fourth year of his Kevalīship the latter (146)¹

In that period, in that age the Venerable Ascetic Mahāvira lived thirty years as a householder more than full twelve years in a state inferior to perfection, something less than thirty years as a Kevalin, forty-two years as a monk, and seventy-two years on the whole. When his Karman which produces Vedaniya (or what one has to experience in this world), Âyus (length of life), name, and family, had been exhausted, when in this Avasarpinī era the greater part of the Duḥshamasushamā period had elapsed and only three years and eight and a half months were left, when the moon was in conjunction with the asterism Svāti, at the time of early morning, in the town of Pâpâ, and in king Hastipâla's office of the writers, (Mahāvira) single and alone, sitting in the Samparyanka posture, reciting the fifty-five lectures which detail the results of Karman, and the thirty-six² unasked questions, when he just explained the chief lecture (that of Marudeva) he died, &c (see § 124, all down to) freed from all pains (147)

¹ The meaning of this rather dark passage is according to the commentary that after three generations of disciples (Vira, Sudharman, Gambūsvāmin) nobody reached Nirvāṇa, and after the fourth year of Mahāvira's Kevalīship nobody entered the path which ends in final liberation, so that all persons who before that moment had not advanced in the way to final liberation, will not reach that state though they may obtain the Kevalam by their austerities and exemplary conduct.

² This is the Uttarādhyayana Sūtra.

Since the time that the Venerable Ascetic Mahāvira died, &c. (all down to) freed from all pains, nine centuries have elapsed, and of the tenth century this is the eightieth year. Another redaction has ninety-third year (instead of eightieth)¹ (148)

End of the Fifth Lecture.

End of the Life of Mahāvira.

To what facts the two dates in this paragraph relate, is not certain. The commentators confess that there was no fixed tradition, and bring forward the following four facts, which are applied at will to either date :

1. The council of Valabhi under the presidency of Devardibhī, who caused the *Siddhānta* to be written in books.

The council of Mathurā under the presidency of Skandila, who seems to have revised the *Siddhānta*.

3. The public reading of the *Kalpa Sūtra* before king Dhruvasena of Ānandapura, to console him on the death of his son. Ānandapura is identified with Mahāsthāna by Gṛasprabhamani, and with Hastanagara by Samayasundara. Some scholars have assumed, but not proved, that this Dhruvasena is identical with one of the Valabhi kings of the same name.

4. The removal of the *Pagguṣa* by Kālakāṣṭhya from the 5th to the fourth *Bhādrapada*.

LIFE OF PÂRSVA

In that period, in that age lived the Arhat Pârsva, the people's favourite¹, the five most important moments of whose life happened when the moon was in conjunction with the asterism Visâkhâ in Visâkhâ he descended (from heaven), and having descended thence, entered the womb (of his mother), in Visâkhâ he was born, in Visâkhâ, tearing out his hair, he left the house and entered the state of houselessness, in Visâkhâ he obtained the highest knowledge and intuition, called Kevala, which is infinite, supreme, unobstructed, unimpeded, complete, and full, in Visâkhâ he obtained final liberation (149)

In that period, in that age, in the first month of summer, in the first fortnight, the dark (fortnight) of Kaitra, on its fourth day, the Arhat Pârsva, the people's favourite, descended from the Prânata Kalpa², where he had lived for twenty Sâgaropamas, here on the continent Gambûdvîpa, in Bharatavarsha, in the town of Benares, and in the middle of the night when the moon was in conjunction with the asterism Visâkhâ, after the termination of his allotted length of life, divine nature, and existence (among the gods), he took the form of an embryo in the womb of the queen Vâmâ, wife of Asvasena, king (of Benares) (150)

The knowledge of the Arhat Pârsva, the people's

¹ Purisâdâniya, explained who is to be chosen among men because of his preferable karman

² This is the tenth world of the gods.

favourite, (about this) was threefold, &c. (repeat §§ 3-95 after making the necessary substitutions, and omitting what exclusively applies to Mahā vīra, all down to) comfortably carried her unborn child. (151)

In that period, in that age the Arhat Pārśva, the people's favourite —after the lapse of nine months and seven and a half days, in the second month of winter in the third fortnight, the dark (fortnight) of Paushya, on its tenth day in the middle of the night when the moon was in conjunction with the asterism Viśākhā—(Vāma) perfectly healthy herself gave birth to a perfectly healthy boy (152)

In that night in which the Arhat Pārśva, the people's favourite, was born &c. (repeat §§ 97-107 with the necessary alterations, all down to) therefore shall the name of our boy be Pārśva (153 154)

The Arhat Pārśva, the people's favourite, clever with the aspirations of a clever man, of great beauty controlling his senses lucky and modest, lived thirty years as a householder. Then the Laukāntika gods, following the established custom, addressed him with these kind, pleasing &c. sweet, and soft words (155)

Victory victory to thee, gladdener of the world! (see § 111 down to) Thus they raised the shout of victory (156) Before the Arhat Pārśva, the people's favourite, had adopted the life of a householder &c. (see § 112 down to) indigent persons.

As regards the construction of this passage compare § 96 note 1

This name was given him because before his birth his mother lying on her couch, saw in the dark a black serpent crawling about. This is the account given by the commentator who forgets to tell us how it comes to bear on the name Pārśva.

In the second month of winter, in the third fortnight, the dark (fortnight) of Paushya, on its eleventh day, in the middle of the night, riding in his palankin called Visâlà, followed on his way by a train of gods, men, and Asuras, &c (Pârsva) went right through the town of Benares to the park called Âsramapada, and proceeded to the excellent tree Asoka There, &c (see § 116, down to) five handfuls

When the moon was in conjunction with the asterism Visâkhâ, he, after fasting three and a half days without drinking water, put on a divine robe, and together with three hundred men he tore out his hair, and leaving the house entered the state of houselessness (157)

The Arhat Pârsva, the people's favourite, for eighty-three days neglected his body, &c (see § 117, down to) animals (158)

Thereafter the Arhat Pârsva, the people's favourite, was houseless, circumspect, &c (see §§ 118-120, down to) meditated upon himself for eighty-three days

During the eighty-fourth day—it was in the first month of summer, in the first fortnight, the dark (fortnight) of Kaitra, on its fourth day, in the early part of the day, when the moon was in conjunction with the asterism Visâkhâ—Pârsva, under a Dhâtaki tree, after fasting two and a half days without drinking water, being engaged in deep meditation, reached the infinite, &c (see § 120, down to) highest knowledge and intuition called Kevala, &c (see § 121, down to) moment (159)

The Arhat Pârsva, the people's favourite, had eight Ganas and eight Gazadharas (enumerated in a Sloka)

Subha and Āryaghoshā, Vasishṭha¹ and Brahma-
Hrin Saumya and Śrīdhara, Virabhadra and
Yama. (160)

The Arhat Pārśva, the people's favourite, had an excellent community of sixteen thousand Sramanas with Āryadatta² at their head (161) thirty-eight thousand nuns with Puṣpatūlā at their head (162) one hundred and sixty-four thousand lay votaries with Suvrata at their head (163) three hundred and twenty-seven thousand female lay votaries with Sunandā at their head (164) three hundred and fifty sages who knew the fourteen Pūrvas, &c. (see § 138) (165) fourteen hundred sages who were possessed of the Avadhī knowledge one thousand Kevalins eleven hundred sages who could transform themselves, six hundred sages of correct knowledge, one thousand male and two thousand female disciples who had reached perfection, seven hundred and fifty sages of vast intellect, six hundred professors, and twelve hundred sages in their last birth. (166)

The Arhat Pārśva, the people's favourite, instituted two epochs in his capacity of a Maker of an end the epoch relating to generations and the epoch relating to psychical condition the former ended in the fourth generation, the latter in the third year of his Kevalaship. (167)

In that period, in that age the Arhat Pārśva, the people's favourite, lived thirty years as a householder eighty-three days in a state inferior to perfection, something less than seventy years as a Kevalin, full seventy years as a Sramana, and a hundred years on the whole.

When his fourfold Karman¹ was exhausted and in this Avasarpinî era the greater part of the Duḥshamasushamâ period had elapsed, in the first month of the rainy season, in the second fortnight, the light (fortnight) of Srâvana, on its eighth day, in the early part of the day when the moon was in conjunction with the asterism Visâkhâ, (Pârsva), after fasting a month without drinking water, on the summit of mount Sammeta, in the company of eighty-three persons, stretching out his hands, died, &c (all down to) freed from all pains (168)

Since the time that the Arhat Pârsva, the people's favourite, died, &c (all down to) freed from all pains, twelve centuries have elapsed, and of the thirteenth century this is the thirtieth year (169)

End of the Life of Pârsva.

¹ See § 147

LIFE OF ARISHATANEMI

In that period, in that age lived the Arhat Arishatanemi, the five most important moments of whose life happened when the moon was in conjunction with the asterism Kītrā. In Kītrā he descended from heaven, &c. (see § 149 down to) obtained final liberation. (170)

In that period, in that age, in the fourth month of the rainy season, in the seventh fortnight, the dark (fortnight) of Kārttika, on its twelfth day the Arhat Arishatanemi descended from the great Vimāna, called Aparāgita, where he had lived for thirty-six Sāgaropamas, here on the continent Gambūdvīpa, in Bharatavarṇa, in the town of Saunpura and in the middle of the night when the moon was in conjunction with the asterism Kītrā, he took the form of an embryo in the womb of the queen Sīvā, wife of the king Samudravajraya, &c. (the seeing of the dreams, the accumulation of riches, &c., should be repeated here). (171)

In that period, in that age the Arhat Arishatanemi—after the lapse of nine months and seven and a half days, in the first month of the rainy season, in the second fortnight, the light (fortnight) of Srāvaṇa, on its fifth day &c.—(Sīvā) perfectly healthy herself, gave birth to a perfectly healthy boy (Repeat the account of the birth, substituting the name Samudra

vigaya, all down to) therefore shall the name of our boy be Arish/anemī¹

The Arhat Arish/anemī, clever, &c (see §§ 155-157, all down to) indigent persons (172) In the first month of the rainy season, in the second fortnight, the light (fortnight) of Srâvana, on its sixth day riding in his palankin called Uttarakurâ, and followed on his way by a train of gods, men, and Asuras, &c (Arish/anemī) went right through the town of Dvârâvatī to the park called Revatīka, and proceeded to the excellent Asoka tree There, &c (see § 116, down to) five handfuls When the moon was in conjunction with the asterism Kītrâ, after fasting two and a half days without drinking water, he put on a divine robe, and together with a thousand persons he tore out his hair, and leaving the house entered the state of houselessness (173)

The Arhat Arish/anemī for fifty-four days neglected his body, &c. (see §§ 117-120) During the fifty-fifth day—it was in the third month of the rainy season, in the fifth fortnight, the dark fortnight of Âsvina, on its fifteenth day, in the last part of the day, when the moon was in conjunction with the asterism Kītrâ—(Arish/anemī) under a Veśa² tree on the summit of mount Gīrnâr³, after fasting three and a half days without drinking water, &c., obtained infinite, &c, highest knowledge and intuition called Kevala, &c. (see § 121, down to) moment. (174)

¹ His mother saw in a dream a nemī, the outer rim of a wheel, which consisted of riśh/a stones flying up to the sky Hence the name Arish/anemī.

² Vaśa in some MSS, it is the Banyan tree

³ Uggīnta in the original.

LIFE OF ARISHATANEMI

In that period, in that age lived the Arhat Arishatanemi, the five most important moments of whose life happened when the moon was in conjunction with the asterism Kītrā. In Kītrā he descended from heaven, &c. (see § 149 down to) obtained final liberation. (170)

In that period, in that age, in the fourth month of the rainy season, in the seventh fortnight, the dark (fortnight) of Kārttika, on its twelfth day the Arhat Arishatanemi descended from the great Vimāna, called Aparāṅgita, where he had lived for thirty-six Sāgaropamas, here on the continent Gambūdvīpa, in Bharatavarsha, in the town of Sauripura and in the middle of the night when the moon was in conjunction with the asterism Kītrā, he took the form of an embryo in the womb of the queen Sīvā, wife of the king Samudravajraya, &c. (the seeing of the dreams, the accumulation of riches, &c., should be repeated here). (171)

In that period, in that age the Arhat Arishatanemi—after the lapse of nine months and seven and a half days, in the first month of the rainy season, in the second fortnight, the light (fortnight) of Śrāvastī, on its fifth day &c.—(Sīvā), perfectly healthy herself, gave birth to a perfectly healthy boy (Repeat the account of the birth, substituting the name Samudra

viḡaya, all down to) therefore shall the name of our boy be Arish/ānemi¹

The Arhat Arish/ānemi, clever, &c (see §§ 155-157, all down to) indigent persons (172) In the first month of the rainy season, in the second fortnight, the light (fortnight) of Śrāvāṇa, on its sixth day riding in his palankin called Uttarakurā, and followed on his way by a train of gods, men, and Asuras, &c. (Arish/ānemi) went right through the town of Dvāravati to the park called Revatika, and proceeded to the excellent Asoka tree There, &c (see § 116, down to) five handfuls When the moon was in conjunction with the asterism Kītrā, after fasting two and a half days without drinking water, he put on a divine robe, and together with a thousand persons he tore out his hair, and leaving the house entered the state of houselessness (173)

The Arhat Arish/ānemi for fifty-four days neglected his body, &c. (see §§ 117-120) During the fifty-fifth day—it was in the third month of the rainy season, in the fifth fortnight, the dark fortnight of Āsvina, on its fifteenth day, in the last part of the day, when the moon was in conjunction with the asterism Kītrā—(Arish/ānemi) under a Veta² tree on the summit of mount Gīrnār³, after fasting three and a half days without drinking water, he obtained infinite, &c, highest knowledge or intuition called Kevala, &c (see § 121, down to) moment (174)

¹ His mother saw in a dream a nemi, which consisted of rish/a stones flying in the air, and gave him the name Arish/ānemi.

² Vata in some MSS, it is the Bāṭ tree.

³ Ugginta in the original.

The Arhat Arish/anemi had eighteen Garas and eighteen Garadharas. (175)

The Arhat Arish/anemi had an excellent community of eighteen thousand Sramanas with Varadatta at their head (176) forty thousand nuns with Ārya Yakahvi at their head (177) one hundred and sixty-nine thousand lay votaries with Nanda at their head (178) three hundred and thirty-six thousand¹ female lay votaries with Mahāsuvratā at their head (179) four hundred sages who knew the fourteen Pūrvas, &c. (180) fifteen hundred sages who were possessed of the Avadhi knowledge fifteen hundred Kevalins fifteen hundred sages who could transform themselves one thousand sages of vast intellect eight hundred professors sixteen hundred sages in their last birth fifteen hundred male and three thousand female disciples who had reached perfection.

The Arhat Arish/anemi instituted, &c. (see § 146 down to) the former ended in the eighth generation, the latter in the twelfth year of his Kevaliship. (181)

In that period, in that age the Arhat Arish/anemi lived three centuries as a prince, fifty four days in a state inferior to perfection, something less than seven centuries as a Kevalin, full seven centuries as a Sramana, a thousand years on the whole. When his fourfold Karma was exhausted and in this Avasarpini era a great part of the Duśshamasushama period had elapsed, in the fourth month of summer in the eighth fortnight, the light (fortnight) of Āshādā, on its eighth day in the middle of the night when the moon was in conjunction with the asterism Āitrā, (Arish/anemi), after fasting a month

without drinking water, on the summit of mount Girnar, in the company of five hundred and thirty-six monks, in a squatting position, died, &c (all down to) freed from all pains (182)

Since the time that the Arhat Arish/anemi died, &c (all down to) freed from all pains, eighty-four thousand years have elapsed, of the eighty-fifth millennium nine centuries have elapsed, of the tenth century this is the eightieth year (183)

End of the Life of Arish/anemi

EPOCHS OF THE INTERMEDIATE TIRTHAKARAS.

Since the time that the Arhat Nami died, &c. (all down to) freed from all pains, 584,979 years have elapsed, this is the eightieth year¹ (184). Since the death of Munisuvrata this is the year 1 184 980. Since Malli this is the year 6 584,980. Ara died 10 000 000 years before Malli. Kunthu a quarter of a Palyopama before Malli. Sânti three-quarters of a Palyopama. Dharma three Sâgaropamas before Malli. Ananta seven Sâgaropamas before Malli. Vimala sixteen Sâgaropamas before Malli. Vâsupôgya forty Sâgaropamas before Malli. Sreyâṃsa a hundred Sâgaropamas before Malli. Sitala died a krore of Sâgaropamas, less 42,003 years and eight and a half months, before the death of Vira. Suvidhi surnamed Pushpadanta, died ten krores of Sâgaropamas before Sitala. Kandra-prabha a hundred krores of Sâgaropamas before Sitala. Supârsva a thousand krores of Sâgaropamas before Sitala. Padmaprabha ten thousand krores of Sâgaropamas before Sitala. Sumati one hundred thousand krores of Sâgaropamas before Sitala. Abhinandana one million krores of Sâgaropamas before Sitala. Sambhava two million krores of Sâgaropamas before Sitala. Agita five million krores of Sâgaropamas before Sitala. (185-203)

The numbers are given in the same way as in § 83. I have abridged these tedious accounts. All Tirthakaras except Mahāvira have the title Arhat, which I have dropped in the sequel.

Read Malh (ie. Mah) in the printed edition of the text.

LIFE OF RISHABHA

In that period, in that age lived the Arhat *Rishabha*, the Kosalian¹, four important moments of whose life happened when the moon was in conjunction with the asterism *Uttarâshâd/hâ*, the fifth, when in conjunction with *Abhigīt* (204) in *Uttarâshâd/hâ* he descended from heaven, &c (all down to) in *Abhigīt* he obtained final liberation (205)

In that period, in that age, in the fourth month of summer, in the seventh fortnight, the dark (fortnight) of *Âshâd/hâ* on its fourth day, the Arhat *Rishabha*, the Kosalian, descended from the great *Vimâna* called *Sarvârthasiddha*, where he had lived for thirty-three *Sâgaropamas*, here on the continent *Gambûdvîpa*, in *Bharatavarsha*, in *Ikshvâkubhûmi*, and in the middle of the night, &c, he took the form of an embryo in the womb of *Marudevî*, wife of the patriarch² *Nâbhi* (206)

The knowledge of the Arhat *Rishabha* about this, &c (all as in the case of *Mahâvîra*, but note the following differences the first dream is a bull 'coming forward with his face,' the other (mothers of *Tîrthakaras* see first) an elephant. She (*Marudevî*) relates them to *Nâbhi*, the patriarch, there

¹ *Kosaliya*=*Kausâlîka*. He is thus called because he was born in *Kosâlâ* or *Ayodhyâ*

² *Kulakara*, these *Kulakaras* were the first kings and founders of families at the time when the rest of mankind were 'Yugalins' The first *Kulakara* was *Vimalavâhana*, the seventh and last of the line *Nâbhi*.

are no interpreters of dreams Nābhi the patriarch himself interprets them). (207)

In that period, in that age the Arhat Rishabha, the Kosalian,—in the first month of summer in the first fortnight, the dark (fortnight) of Kāitra, on its eighth day &c.,—(Marudevi), perfectly healthy herself, gave birth to a perfectly healthy boy (208)

(The circumstances connected with the birth of Rishabha are the same as in the case of that of Mahāvira, only that the contents of §§ 100 and 101 do not apply to the present case.) (209)

The Arhat Rishabha, the Kosalian, belonged to the Kāsyapa gotra, and he had five names Rishabha, First King First Mendicant, First Gṛha, and First Tīrthakara. (210)

The Arhat Rishabha, the Kosalian, clever with the aspirations of a clever man, of great beauty controlling (his senses) lucky and modest, lived two millions of former years¹ as a prince, and six millions three hundred thousand former years as a king. During his reign he taught, for the benefit of the people, the seventy-two sciences, of which writing is the first, arithmetic the most important, and the knowledge of omens the last, the sixty-four accomplishments of women, the hundred arts, and the three occupations of men. At last he anointed his

See Ākīrṇga Sūtra I, 6, 3, § 2 note 1

The arts, as those of the potter blacksmith, painter weaver and barber each of which five principal arts is subdivided into ten branches, are inventions and must be taught; while the occupations, agriculture, trade &c. have everywhere developed, as it were, of themselves. The accomplishments of women are dancing, singing, &c. The commentator adds to these a detailed list of those questionable accomplishments which Vātsyāyana has so curiously described, and refers the reader to the *G. jāmaṅgala* for further details. The latter work, a still extant commentary on the

hundred sons as kings, and gave each a kingdom. Then the Laukântika god, following the established custom, &c (see §§ 110-112, down to) indigent persons. In the first month of summer, in the first fortnight, the dark (fortnight) of *Kaitra*, on its eighth day, in the latter part of the day, riding in his palanquin called *Sudarsanâ*, followed on his way by a train of gods, men, and Asuras, &c (*Rishabha*) went right through the town *Vintâ* to the park called *Siddhârtha Vana*, and proceeded to the excellent tree *Asoka*. There, &c (see § 116, down to) four handfuls. When the moon was in conjunction with the asterism *Ashâdhâ*, he, after fasting two and a half days without drinking water, put on a divine robe, and together with four thousand of high, noble, royal persons, and *Kshatriyas*, he tore out his hair, and leaving the house entered the state of houselessness (211)

The Arhat *Rishabha*, the Kosalian, for one thousand years neglected his body, &c (see §§ 117-120, down to) meditated upon himself for one thousand years. Thereupon—it was in the fourth month of winter, the seventh fortnight, the dark (fortnight) of *Phâlguna*, on its eleventh day, in the early part of the day, when the moon was in conjunction with the asterism *Ashâdhâ*, outside of the town *Purimatâla*, in the park called *Sakātamukha*, under the excellent tree *Nyagrodha*—(*Rishabha*) after fasting three and a half days without drinking water, being engaged in deep meditation, reached the infinite, &c (see § 120, down to) highest knowledge and intuition called *Kevala*, &c (see § 121, down to) moment. (212)

Kâma Sûtra, must therefore be older than 1307, the date of *Ginaprabhamuni's* commentary on the *Kalpa Sûtra*.

The Arhat *Rishabha*, the Kosalian, had eighty-four *Ganas* and eighty-four *Gasadharas*. (213)

The Arhat *Rishabha*, the Kosalian, had an excellent community of eighty-four thousand *Sramanas* with *Rishabhasena* at their head (214) three hundred thousand nuns with *Brahmāśundarī* at their head (215) three hundred and five thousand lay votaries with *Sreyāṃsā* at their head (216) five hundred and fifty-four thousand female lay votaries with *Subhadrā* at their head (217) four thousand seven hundred and fifty sages who knew the fourteen *Pūrvas*, &c. (218) nine thousand sages who were possessed of the *Avadhī* knowledge (219) twenty thousand *Kevalins* (220) twenty thousand six hundred sages who could transform themselves (221) twelve thousand six hundred and fifty sages of vast intellect, &c. (222) twelve thousand six hundred and fifty professors (223) twenty thousand male and forty thousand female disciples who had reached perfection (224) twenty-two thousand nine hundred sages in their last birth, &c. (225)

The Arhat *Rishabha*, the Kosalian, instituted, &c. (see § 146 down to) the former ended after numberless generations, the latter from the next *Muhūrta* after his *Kevaliship*. (226)

In that period, in that age the Arhat *Rishabha*, the Kosalian, lived two millions of former years as a prince, six millions three hundred thousand former years as a king together eight millions three hundred thousand former years as a householder a thousand (former) years in a state inferior to perfection nine and ninety thousand former years as a *Kevalin* together a hundred thousand former years as a *Sramana*, and eight

millions four hundred thousand years on the whole. When his fourfold Karman was exhausted, and in this Avasarpini era the Sushamaduṣṣhamâ period had nearly elapsed, only three years and eight and a half months being left, in the third month of winter, in the fifth fortnight, the dark (fortnight) of Mâgha, on its thirteenth day, in the early part of the day when the moon was in conjunction with the asterism Abhigīt, (*Rīshabha*), after fasting six and a half days without drinking water, on the summit of mount Ashṭāpada, in the company of ten thousand monks in the Samparyanka position, died, &c (all down to) freed from all pains (227)

Since the time that the Arhat *Rīshabha*, the Kosalian, died, &c (all down to) freed from all pains, three years and eight and a half months elapsed, thereupon one koṭi of koṭis of Sâgaropainas, less forty-two thousand and three years and eight and a half months, elapsed. At that time the Venerable Ascetic Mahāvīra died, after his Nirvāṇa nine centuries elapsed, of the tenth century this is the eightieth year

End of the Life of *Rīshabha*.

End of the Lives of the *Ginas*

The Arhat *Rishabha*, the Kosalian had eighty-four *Ganas* and eighty-four *Gasadharas*. (213)

The Arhat *Rishabha*, the Kosalian, had an excellent community of eighty-four thousand *Sramanas* with *Rishabhasena* at their head (214) three hundred thousand nuns with *Brahmīsundarī* at their head (215) three hundred and five thousand lay votaries with *Sreyāṁsa* at their head (216) five hundred and fifty-four thousand female lay votaries with *Subhadra* at their head (217) four thousand seven hundred and fifty sages who knew the fourteen *Pūrvas*, &c. (218) nine thousand sages who were possessed of the *Avadhī* knowledge (219) twenty thousand *Kevalins* (220) twenty thousand six hundred sages who could transform themselves (221) twelve thousand six hundred and fifty sages of vast intellect, &c. (222) twelve thousand six hundred and fifty professors (223) twenty thousand male and forty thousand female disciples who had reached perfection (224) twenty-two thousand nine hundred sages in their last birth, &c. (225)

The Arhat *Rishabha*, the Kosalian, instituted, &c. (see § 146 down to) the former ended after numberless generations, the latter from the next *Muhūrta* after his *Kevaliship*. (226)

In that period, in that age the Arhat *Rishabha*, the Kosalian, lived two millions of former years as a prince, six millions three hundred thousand former years as a king together eight millions three hundred thousand former years as a householder a thousand (former) years in a state inferior to perfection, nine and ninety thousand former years as a *Kevalin*, together a hundred thousand former years as a *Sramana*, and eight

three hundred Sramanas each¹. Therefore, Sir, has it been said that the Venerable Ascetic Mahāvīra had nine Gazas, but eleven Gazadharas' (1)

All these eleven Gazadharas of the Venerable Ascetic Mahāvīra, who knew the twelve Angas, the fourteen Pūrvas, and the whole Siddhānta of the Gazins, died, &c (all down to) freed from all pains in Rāgagrīha after fasting a month without drinking water. The Sthaviras Indrabhūti and Ārya Sudharman both died after the Nirvāṇa of Mahāvīra. The Nirgrantha Sramanas of the present time are all (spiritual) descendants of the monk Ārya Sudharman, the rest of the Gazadharas left no descendants (2)

The Venerable Ascetic Mahāvīra was of the Kāśyapa gotra. His disciple was²

1. Ārya Sudharman of the Agnivesyāyana gotra,
2. Ārya Gambūnāman of the Kāśyapa gotra,
3. Ārya Prabhava of the Kātyāyana gotra,
4. Ārya Sayyambha, father of Manaka, was of the Vatsa gotra,
5. Ārya Yasobhadra of the Tungikāyana gotra (3)

In the short redaction the list of Sthaviras after Ārya Yasobhadra is the following

6. Ārya Sambhūtavigaya of the Mātthara gotra and Ārya Bhadrabāhu of the Prākīna gotra,
7. Ārya Sthūlabhadra of the Gautama gotra,
8. 1. Ārya Mahāgiri of the Ailāpatya gotra and

¹ The sum total of Sramanas is therefore 4711, while in § 134 it is stated to have been 14,000

² I only give the facts. The names of those Sthaviras who continue the line are spaced. The names are given in their Sanskrit form which in many cases is well known, in others can easily be made out. In doubtful cases I have put the Prākṛit form in brackets.

LIST OF THE STHAVIRAS

At that period, at that age the Venerable Ascetic Mahāvira had nine *Gaṇas* and eleven *Gaṇadharas*.

Why now has it been said, that the Venerable Ascetic Mahāvira had nine *Gaṇas*, but eleven *Gaṇadharas*?

The oldest monk of the Venerable Ascetic Mahāvira was *Indrabhūti* of the *Gautama* gotra who instructed five hundred *Sramanas* the middle-aged monk was *Agnibhūti* of the *Gautama* gotra, who instructed five hundred *Sramanas* the youngest was *Vāyubhūti* of the *Gautama* gotra, who instructed five hundred *Sramanas*. The *Sthavira* *Ārya Vyakta* of the *Bhāradvāja* gotra instructed five hundred *Sramanas* the *Sthavira* *Ārya Sudharman* of the *Agni-veryāyana* gotra instructed five hundred *Sramanas* the *Sthavira* *Masāṅkaputra*¹ of the *Vāśishṭa* gotra instructed two hundred and fifty *Sramanas* the *Sthavira* *Mauryaputra* of the *Kāryapa* gotra instructed two hundred and fifty *Sramanas* the *Sthavira* *Akampa* of the *Gautama* gotra and *Sthavira* *Aśalabhrāta* of the *Hāritāyana* gotra, both *Sthaviras* instructed together three hundred *Sramanas* each the *Sthaviras* *Metārya* and *Prabhāsa*, both of the *Kausāśīya* gotra, instructed together

Some spell this name *Masāṅkaputra*; he and *Mauryaputra* were sons of the same mother *Vijayadevi*, but different fathers; the former of *Dhanadeva*, the other of *Maurya*. I do not know any legend which connects this *Maurya* with king of the *Maurya* dynasty which besides would be impossible from a chronological point of view

three hundred Sramanas each¹ Therefore, Sir, has it been said that the Venerable Ascetic Mahāvira had nine Gazas, but eleven Gazadharas' (1)

All these eleven Gazadharas of the Venerable Ascetic Mahāvira, who knew the twelve Angas, the fourteen Pûrvas, and the whole Siddhânta of the Gazins, died, &c (all down to) freed from all pains in Râgagrîha after fasting a month without drinking water The Sthaviras Indrabhûti and Ārya Sudharman both died after the Nirvâṇa of Mahāvira The Nirgrantha Sramanas of the present time are all (spiritual) descendants of the monk Ārya Sudharman, the rest of the Gazadharas left no descendants (2)

The Venerable Ascetic Mahāvira was of the Kâsyapa gotra His disciple was²

- 1 Ārya Sudharman of the Agnivesyâyana gotra ,
- 2 Ārya Gambûnâman of the Kâsyapa gotra ,
- 3 Ārya Prabhava of the Kâtyâyana gotra ,
4. Ārya Sayyambha, father of Manaka, was of the Vatsa gotra ,
- 5 Ārya Yasobhadra of the Tungikâyana gotra (3)

In the short redaction the list of Sthaviras after Ārya Yasobhadra is the following

- 6 Ārya Sambhûtavigaya of the Mâtikara gotra and Ārya Bhadrabâhu of the Prâkîna gotra ,
- 7 Ārya Sthûlabhadra of the Gautama gotra ,
- 8 1 Ārya Mahâgiri of the Ailâpatya gotra and

¹ The sum total of Sramanas is therefore 4711, while in § 134 it is stated to have been 14,000

² I only give the facts. The names of those Sthaviras who continue the line are spaced. The names are given in their Sanskrit form which in many cases is well known, in others can easily be made out. In doubtful cases I have put the Prâkrit form in brackets

LIST OF THE STHAVIRAS

At that period, at that age the Venerable Ascetic Mahāvira had nine Gamas and eleven Gamadharas.

Why now has it been said, that the Venerable Ascetic Mahāvira had nine Gamas, but eleven Gamadharas?

The oldest monk of the Venerable Ascetic Mahāvira was Indrabhūti of the Gautama gotra, who instructed five hundred Sramanas the middle-aged monk was Agnibhūti of the Gautama gotra, who instructed five hundred Sramanas the youngest was Vāyubhūti of the Gautama gotra, who instructed five hundred Sramanas. The Sthavira Ārya Vyakta of the Bhāradvāja gotra instructed five hundred Sramanas the Sthavira Ārya Sudharman of the Agnī vesyāyana gotra instructed five hundred Sramanas the Sthavira Maṇḍikaputra¹ of the Vāśishṭha gotra instructed two hundred and fifty Sramanas the Sthavira Mauryaputra of the Kāryapa gotra instructed two hundred and fifty Sramanas the Sthavira Akampita of the Gautama gotra and Sthavira Aśalabhrāta of the Hārītāyana gotra, both Sthaviras instructed together three hundred Sramanas each the Sthaviras Metārya and Prabhāsa, both of the Kauṇḍīnya gotra, instructed together

Some spell this name Maṇḍikaputra. he and Mauryaputra were sons of the same mother Vīṇyadevī, but different fathers; the former of Dhanadeva, the other of Maurya. I do not know any legend which connects this Maurya with king of the Maurya dynasty which besides would be impossible from a chronological point of view

three hundred Sramanas each¹. Therefore, Sir, has it been said that the Venerable Ascetic Mahāvira had nine Gazas, but eleven Gazadharas' (1)

All these eleven Gazadharas of the Venerable Ascetic Mahāvira, who knew the twelve Angas, the fourteen Pûrvas, and the whole Siddhânta of the Gazins, died, &c (all down to) freed from all pains in Râgagrîha after fasting a month without drinking water. The Sthaviras Indrabhûti and Ârya Sudharman both died after the Nirvâna of Mahāvira. The Nirgrantha Sramanas of the present time are all (spiritual) descendants of the monk Ârya Sudharman, the rest of the Gazadharas left no descendants (2)

The Venerable Ascetic Mahāvira was of the Kâsyapa gotra. His disciple was²

- 1 Ârya Sudharman of the Agnivesyâyana gotra,
- 2 Ârya Gambûnâman of the Kâsyapa gotra,
- 3 Ârya Prabhava of the Kâtyâyana gotra,
- 4 Ârya Sayyambha, father of Manaka, was of the Vatsa gotra,
- 5 Ârya Yasobhadra of the Tungikâyana gotra (3)

In the short redaction the list of Sthaviras after Ârya Yasobhadra is the following

- 6 Ârya Sambhûtavigaya of the Mâthara gotra and Ârya Bhadrabâhu of the Prâkîna gotra,
- 7 Ârya Sthûlabhadra of the Gautama gotra,
- 8 1 Ârya Mahâgiri of the Ailâpatya gotra and

¹ The sum total of Sramanas is therefore 4711, while in § 134 it is stated to have been 14,000

² I only give the facts. The names of those Sthaviras who continue the line are spaced. The names are given in their Sanskrit form which in many cases is well known, in others can easily be made out. In doubtful cases I have put the Prâkrit form in brackets.

LIST OF THE STHAVIRAS

At that period, at that age the Venerable Ascetic Mahāvira had nine Gasas and eleven Gasadharas.

Why now has it been said, that the Venerable Ascetic Mahāvira had nine Gasas, but eleven Gasadharas?

The oldest monk of the Venerable Ascetic Mahāvira was Indrabhūti of the Gautama gotra, who instructed five hundred Sramanas the middle-aged monk was Agnibhūti of the Gautama gotra, who instructed five hundred Sramanas the youngest was Vāyubhūti of the Gautama gotra, who instructed five hundred Sramanas. The Sthavira Ārya Vyakta of the Bhāradvāja gotra instructed five hundred Sramanas the Sthavira Ārya Sudharman of the Agnī veryāyana gotra instructed five hundred Sramanas the Sthavira Mameśikaputra of the Vāṃśika gotra instructed two hundred and fifty Sramanas the Sthavira Mauryaputra of the Kāryapa gotra instructed two hundred and fifty Sramanas the Sthavira Akampita of the Gautama gotra and Sthavira Akalabhāra of the Hāntāyana gotra, both Sthaviras instructed together three hundred Sramanas each the Sthaviras Metārya and Prabhāsa, both of the Kausāṃśya gotra, instructed together

Some spell this name Mameśikaputra he and Mauryaputra were sons of the same mother Vīṇyadevi, but different fathers; the former of Dhanadeva, the other of Maurya. I do not know any legend which connects this Maurya with a king of the Maurya dynasty which besides would be impossible from a chronological point of view

three hundred Sramanas each¹. Therefore, Sir, has it been said that the Venerable Ascetic Mahāvira had nine Ganas, but eleven Ganadharas' (1)

All these eleven Ganadharas of the Venerable Ascetic Mahāvira, who knew the twelve Angas, the fourteen Pūrvas, and the whole Siddhānta of the Gamas, died, &c (all down to) freed from all pains in Rāgagrīha after fasting a month without drinking water. The Sthaviras Indrabhūti and Ārya Sudharman both died after the Nirvāṇa of Mahāvira. The Nirgrantha Sramanas of the present time are all (spiritual) descendants of the monk Ārya Sudharman, the rest of the Ganadharas left no descendants (2)

The Venerable Ascetic Mahāvira was of the Kāśyapa gotra. His disciple was²

- 1 Ārya Sudharman of the Agnivesyāyana gotra ,
- 2 Ārya Gambūnāman of the Kāśyapa gotra ,
- 3 Ārya Prabhava of the Kātyāyana gotra ,
- 4 Ārya Sayyambha, father of Manaka, was of the Vatsa gotra ,
- 5 Ārya Yasobhadra of the Tungikāyana gotra (3)

In the short redaction the list of Sthaviras after Ārya Yasobhadra is the following

- 6 Ārya Sambhūtavigaya of the Mātthara gotra and Ārya Bhadrabāhu of the Prāśina gotra ,
- 7 Ārya Sthūlabhadra of the Gautama gotra ,
- 8 1 Ārya Mahāgiri of the Ailāpatya gotra and

¹ The sum total of Sramanas is therefore 4711, while in § 134 it is stated to have been 14,000

² I only give the facts. The names of those Sthaviras who continue the line are spaced. The names are given in their Sanskrit form which in many cases is well known, in others can easily be made out. In doubtful cases I have put the Prākṛit form in brackets

- ii. Ārya Suhastin of the Vāṁśh/śa gotra
9. Susthita and Supratibuddha, surnamed Kōśika and Kākandaka, of the Vyāghrāpatya gotra
10. Ārya Indradatta (Indadīnna) of the Kāśika gotra
11. Ārya Datta (Dīnna) of the Gautama gotra
12. Ārya Siṁhagiri Gātismara of the Kāśika gotra
13. Ārya Vagra of the Gautama gotra
14. Ārya Vagrasena of the Utkrīṣh/śa gotra¹

He had four disciples Ārya Nāgila, Ārya Padmīla, Ārya Gayanta, and Ārya Tāpasa, each of whom founded a Sākhā called after his name, viz. the Āryanāgīlā Sākhā, the Āryapadmīlā Sākhā, the Āryagayantī Sākhā, and the Āryatāpasī Sākhā. (4)

In the detailed redaction the list of Sthavīras after Ārya Yaśobhadra is the following

6. 1. Ārya Bhadrabāhu of the Prākīna gotra, who had four disciples of the Kāśyapa gotra
 - a. Godāsa, founder of the Godāsa Gama² which was divided into four Sākhās
 - α. The Tāmraliptikā Sākhā,
 - β. The Kośīvarahīyā Sākhā,
 - γ. The Puṣṭravardhantiyā Sākhā, and

He is left out in some MSS.

It is not quite clear what is meant by Gama, Kula, and Sikkhā. Gama designates the school which is derived from one teacher; Kula the succession of teachers in one line; Sikkhā the lines which branch off from each teacher. These terms seem to be derived in modern times, for the four principal divisions called after Nāgendra, Kandra, Nivṛtti, and Vidyādhara are generally called Kulas, but also occasionally Sikkhās. They go back to Vagra according to some, to Vagrasena according to others. The modern Gāthā appears equivalent with the ancient Gama.

8 The Dâsikharbatîkâ Sakhâ.

b Agnidatta,

c Ganadatta,

d Somadatta

11 Ârya Sambhutavigaya of the Mâtthara
gotra, who had twelve disciples

7 a Nandanabhadra,

b Upananda,

c Tishyabhadra¹,

d Yasobhadra,

e Sumanobhadra²,

f Mamibhadra,

g Pusyabhadra³,

h Sthûlabhadra of the Gautama gotra,

i Rîgumati,

k Gambû,

l Dirghabhadra, and

m Pândubhadra,

and seven female disciples

a Yakshâ,

b Yakshadattâ (Yakshadinnâ),

c Bhûtâ,

d Bhûtadattâ (Bhûtadinnâ),

e Senâ (also Enâ),

f Venâ,

g Renâ.

8 1 Ârya Mahâgiri of the Ailâpatya gotra, who
had eight disciples

a Uttara,

b Balissaha, who both together founded the
Uttarabalissaha Gana, which was di-
vided into four Sakhâs

¹ Tisabhadra, translated Tindasabhadra.

² Or Sumanabhadra

³ Or Pûrmbhadra.

- α. Kausambikā,
- β. Sautaptikā (Pr Soittiyā)
- γ. Kauṣumbinī (or Kuṣadadhari),
- δ. Kandanāgarī.
- c. Dhanarddhi (Pr Dhawaddha)
- d. Sirarddhi (Pr Siriddha)
- e. Kodīrya,
- f. Nāga,
- g. Nāgaputra,
- h. Kkaluka Rohagupta of the Kaurika gotra,
founder of the Trairānika Sākhā.
- ii. Ārya Suhastin¹ of the Vāsishṭika gotra, who
had twelve disciples
- 9. a. Ārya Rohama of the Kāryapa gotra,
founder of the Uddeha Gama, which
was divided into four Sākhās
 - α. Udumbarikā (Pr Udumbariggīyā),
 - β. Māsapūrikā,
 - γ. Matipatrikā,
 - δ. Pūrwapatrikā (Pr Punnapattiyā, Panna
Sunna or Suvanna²)
- and into six Kulas
 - α. Nāgabhūta,
 - β. Somabhūta,
 - γ. Ullagakkā (or Ādrakakkā ?)
 - δ. Hastilīpta (Pr Hatthillīga),
 - ε. Nāndika (Pr Nandīga),
 - ζ. Parihāsaka.

Sebastian is said to have converted Samprati, grandson and successor of Aśoka. The correctness of this statement is open to doubt but at any rate Sebastian must have been one of the most important patriarchs, for under and immediately after him the spread of Gaudism must have been uncommonly vigorous, as is proved by the great number of Kulas and Sākhās at that time.

b Bhadrayasas of the Bhâradvaga gotra, who founded the Uḍuvâtika Gana, which was divided into four Sakhâs

α Kampiyikâ (Pr. Kampiggiyâ),

β Bhadriyikâ (Pr Bhaddiggiyâ),

γ Kâkandikâ,

δ Mekhaliyikâ (Pr Mehaliggiyâ),

and into three Kulas

α' Bhadrayaska (Pr Bhaddagasiya),

β' Bhadraguptika,

γ' Yasobhadra (Pr Gasabhadda)

c Megha

d Kâmarddhi (Pr Kâmidḍhi) of the Kundala gotra, who founded the Vesavâtika Gana, which was divided into four Sâkhâs

α Srâvastikâ,

β Râgyapâlikâ (Pr Raggapâliyâ),

γ Antaraṅgikâ (Pr Antariggiyâ),

δ Kshemaliptikâ (Pr Khemaliggiyâ)

and into four Kulas

α' Ganika,

β' Maighika,

γ' Kâmarddhika,

δ Indrapuraka.

e Srigupta of the Hârta gotra, founder of the Kârana Gana, which was divided into four Sâkhâs

α Hâritamâlâkârî,

β Samkâsikâ,

γ Gavedhukâ,

δ Vagranâgari,

and into seven Kulas

α' Vâtsalya (Pr Vakḥhaligga),

- β Pṛtīdharmika,
 - γ Hāndraka (Pr Hāligga)
 - δ Puṣhyamitrika (Pr Pūṣamittigga)
 - ε Mālyaka (Pr Māligga),
 - ζ Āryaśeṭaka,
 - η Kṛṣṇasakha (Pr Kanhasaha).
 - f Rishigupta Kākandaka of the Vāsishṭha gotra founder of the Mānava Gāṇa, which was divided into four Śākhās
 - α Kāryapīṭhā (Pr Kāsaviggīṭhā)
 - β Gautamīṭhā (Pr Goyameggīṭhā),
 - γ Vāṣuḍhīṭhā (Pr Vāṣuḍhīṭhā),
 - δ Saurāshṭrīkā
 and into three Kulas
 - α Rishiguptika,
 - β Rishidattika,
 - γ Abhiyasa.
 - g and h. Suśhṛita and Supratibuddha, surnamed Kauśika and Kākandaka, of the Vyāghrāpatya gotra, founders of the Kauśika Gāṇa, which was divided into four Śākhās
 - α Uśānāgarī
 - β Vidyādhari,
 - γ Vagri,
 - δ Madhyamikā (Pr Maggāhimilla)
 and into four Kulas
 - α Brahmaliptaka (Pr Basubhaligga)
 - β Vāṣaliya (Pr Vakkāligga, cf. c. e.),
 - γ Vāṣiya (Pr Vāsigga),
 - δ Prāṇavāhanaka.
- Both Śhāviras had together five disciples
- 10 a. Ārya Indradatta (Pr Indadinna) of the Kāryapa gotra,

- b Priyagantha, founder of the Madhyamâ Sâkhâ,
- c Vidyâdharagopâla of the Kâsyapa gotra, founder of the Vidyâdharî Sâkhâ,
- d Rîshîdatta,
- e Arhaddatta (Pr Arihadatta)
- 11 Ârya Datta (Pr Dinna) of the Gautama gotra, who had two disciples
- 12 1 Ârya Sântisenika of the Mâtihara gotra, founder of the Uḷlanâgarî Sâkhâ who had four disciples
 - a Ârya Senika, founder of the Âryasenikâ Sâkhâ,
 - b Ârya Tâpasa, founder of the Âryatâpasî Sâkhâ,
 - c Ârya Kubera, founder of the Âryakuberâ Sâkhâ, and
 - d Ârya Rîshipâlita, founder of the Âryarîshipâlîtâ Sâkhâ
- 11 Ârya Simhagiri Gâtismara of the Gautama gotra, who had four disciples
- 13 a Dhanagiri,
- b Ârya Samita of the Gautama gotra, founder of the Brahmadvîpikâ Sâkhâ,
- c Ârya Vagra of the Gautama gotra, founder of the Âryavagrâ Sâkhâ,
- d Arhaddatta (Pr Arihadinna)
- 14 1 Ârya Vagrasena, founder of the Âryanâgilâ Sâkhâ,
- 11 Ârya Padma, founder of the Âryapadmâ Sâkhâ,
- 111 Ârya Ratha of the Vatsa gotra, founder of the Âryagayantî Sâkhâ
- 15 Ârya Pushyagiri of the Kausika gotra

- 16 Ārya Phalgumitra of the Gautama gotra.
- 17 Ārya Dhanagiri of the Vāsishṭa gotra.
- 18 Ārya Śivabhūti of the Kautsa gotra.
19. Ārya Bhadra of the Kāśyapa gotra.
20. Ārya Nakshatra of the Kāśyapa gotra.
- 21 Ārya Raksha of the Kāśyapa gotra.
- 22 Ārya Nāga of the Gautama gotra.
23. Ārya Gehila¹ of the Vāsishṭa gotra.
- 24 Ārya Vishnu of the Mātara gotra
- 25 Ārya Kālaka of the Gautama gotra.
- 26 Ārya Sampalita and Bhadra, both of the Gautama gotra.
- 27 Ārya Vriddha of the Gautama gotra.
28. Ārya Saṅghapālita of the Gautama gotra.
- 29 Ārya Hastin of the Kāśyapa gotra.
30. Ārya Dharma of the Suvrata gotra.
- 31 Ārya Siṃha of the Kāśyapa gotra.
- 32 Ārya Dharma of the Kāśyapa gotra.
33. Ārya Sāṃdilya²

A various reading has *Gethila* *Gjeshita*.

This list in prose from 17 down to 33 is wanting in some MSS. I think that Sāṃdilya is the same as Sāndila, who was president of the council of Mithurā, which seems to have been the rival of that in Valabhī; see notes to my edition of the Kalpa Sūtra, p. 7.

It deserves to be noticed that the gotra of Sāṃdilya is not given, while that of the remaining Śhāvras is specialised. This seems to prove that his name is a later addition to the list.

After the prose list all MSS have eight gīthās, in which the names 6-3 given above, are repeated. Instead of translating these verses, which contain little more than a string of names, I only note down the differences from the above list. After 18 is added Durgaya Kṛishṇa, a Kanḍika Nakshatra is shortened, metri causa, to Nakkha; the gotra of Saṅghapālita is Kāśyapa instead of Gautama; after 30 are inserted Hasti of the Kāśyapa gotra and Dharmā.

After these gīthās follow 8 more which are wanting in some MSS and are not commented upon. The last (14th) gīthā is

Bowing down my head, I pay my reverence to the Sthavira Gambû of the Gautama gotra, who possessed steady virtue, good conduct, and knowledge 1x

I prostrate myself before the Sthavira Nandita of Kasyapa gotra, who is possessed of great clemency and of knowledge, intuition, and good conduct x

Then I adore the Kshamâsramana Desigamin of the Kasyapa gotra, who, steady in his conduct, possesses the highest righteousness and virtue xi

Then I prostrate myself before the Kshamâsramana Sthiragupta of the Vâtsya gotra, the preserver of the sacred lore, the wise one, the ocean of wisdom, him of great virtue xii

Then I adore the Sthavira prince, Dharma, the virtuous Gamin, who stands well in knowledge, intuition, good conduct, and penance, and is rich in virtues¹ xiii

I revere the Kshamâsramana Devarddhi of the Kâsyapa gotra, who wears, as it were, the jewel of the right understanding of the Sûtras, and possesses the virtues of patience, self-restraint, and clemency xiv

End of the List of the Sthaviras

found in all MSS It brings the list down to the president of the council of Valabhî (The translation of the gâthâs 1x-xiv is given in full in the text)

¹ The Sthaviras named in verses 1x-xiii are probably not to be regarded as following each other in a continuous line, but rather as famous Sthaviras praised here for some reason or other ('ûgârtham) At least the first, Gambû, seems to be the same with Āmbû, the second of the list, who was also a Kâsyapa

- 16 Ārya Phalgumitra of the Gautama gotra.
- 17 Ārya Dhanagiri of the Vāsishṭha gotra.
- 18 Ārya Sivabhūti of the Kautsa gotra.
- 19 Ārya Bhadra of the Kāryapa gotra.
- 20 Ārya Nakshatra of the Kāryapa gotra.
- 21 Ārya Raksha of the Kāryapa gotra.
- 22 Ārya Nāga of the Gautama gotra.
- 23 Ārya Gehila¹ of the Vāsishṭha gotra.
- 24 Ārya Viśṣu of the Mātara gotra.
- 25 Ārya Kālaka of the Gautama gotra.
- 26 Ārya Sampalita and Bhadra, both of the Gautama gotra.
- 27 Ārya Vṛiddha of the Gautama gotra.
- 28 Ārya Sanghapālita of the Gautama gotra.
- 29 Ārya Hastin of the Kāryapa gotra.
- 30 Ārya Dharma of the Suvrata gotra.
- 31 Ārya Siṃha of the Kāryapa gotra.
- 32 Ārya Dharma of the Kāryapa gotra.
- 33 Ārya Sāṇḍilya

A various reading has *Gottila* *Ojashila*.

This list in prose from 7 down to 33 is wanting in some MSS. I think that Sāṇḍilya is the same as Skandila, who was president of the council of Mathurā, which seems to have been the rival of that in Valabhī—see notes to my edition of the Kalpa Sūtra, p. 17.

It deserves to be noticed that the gotra of Sāṇḍilya is not given, while that of the remaining Śāhviras is specialised. This seems to prove that his name is a later addition to the list.

After the prose list all MSS. have eight gīthās, in which the names 16-3 given above, are repeated. Instead of translating these verses, which contain little more than a string of names, I only note down the differences from the above list. After 18 is added Durgaya Kṛṣṇa, Kanvika; Nakshatra is shortened, metri causa, to Nakkha; the gotra of Sanghapālita is Kāryapa instead of Gautama; after 30 are inserted Hasti of the Kāryapa gotra and Dharma.

After these gīthās follow 8 more which are wanting in some MSS. and are not commented upon. The last (14th) gīthā is

so the Sthaviras have done (5) As they have done, so do the Nirgrantha Sramanas of the present time (6)

As they do, so our masters, teachers, &c do (7) As they do, so do we commence the Paggusan after a month and twenty nights of the rainy season have elapsed It is allowed to commence the Paggusan earlier, but not after that time (8)

2 Monks or nuns during the Paggusan are allowed to regard their residence as extending a Yogana and a Krosa all around, and to live there for a moderate time (9)

3 During the Paggusan monks or nuns are allowed to go and return, for the sake of collecting alms, not farther than a Yogana and a Krosa (from their lodgings) (10) If there is (in their way) an always flowing river which always contains water, they are not allowed to travel for a Yogana and a Krosa (11) But if the river is like the Erâvatî near Kuzâlâ, such that it can be crossed by putting one foot in the water and keeping the other in the air, there it is allowed to travel for a Yogana and a Krosa (12) But where that is impossible, it is not allowed to travel for a Yogana and a Krosa (13)

4. During the Paggusan the Âkârya will say, 'Give, Sir!' Then he is allowed to give (food to a sick brother), but not to accept himself (14) If the Âkârya says, 'Accept, Sir!' then he is allowed to accept (food), but not to give (15) If the Âkârya says, 'Give, Sir! accept, Sir!' then the patient is allowed to give and to accept (food) (16)

5 Monks or nuns who are hale and healthy, and of a strong body, are not allowed during the Paggusan frequently to take the following nine drinks milk,

RULES FOR YATIS¹

1 In that period, in that age the Venerable Ascetic Mahāvira commenced the Paggusan when a month and twenty nights of the rainy season had elapsed.

Why has it been said that the Venerable Ascetic Mahāvira commenced the Paggusan when a month and twenty nights of the rainy season had elapsed? (1)

Because at that time the lay people have usually matted their houses, whitewashed them, strewn them (with straw) smeared them (with cowdung) levelled, smoothed, or perfumed them (or the floor of them) have dug gutters and drains have furnished their houses, have rendered them comfortable, and have cleaned them. Hence it has been said that the Venerable Ascetic Mahāvira commenced the Paggusan when a month and twenty nights of the rainy season had elapsed. (2)

As the Venerable Ascetic Mahāvira commenced the Paggusan when a month and twenty nights of the rainy season had elapsed, so the Gavadhara commenced the Paggusan when a month and twenty nights of the rainy season had elapsed. (3) As the Gavadhara have done, so the disciples of the Gavadhara have done. (4) As they have done,

alms, except when he does services for the Âkârya, the teacher, an ascetic, or a sick man, likewise if he or she be a novice who has not yet the marks of ripe age¹ (20) To a monk who during the Paggusan eats only one meal on every second day, the following special rule applies Having gone out in the morning, he should eat and drink² his pure dinner, then he should clean and rub his alms-bowl If his dinner was sufficient, he should rest content with it for that day, if not, he is allowed for a second time to frequent the abodes of householders for the sake of collecting alms (21) A monk who during the Paggusan eats on every third day, is allowed twice to frequent the abodes of householders for the sake of collecting alms (22) A monk who during the Paggusan eats one meal on every fourth day, is allowed three times to frequent the abodes of householders for the sake of collecting alms (23) A monk who keeps still more protracted fasts, is allowed at all (four) times to frequent the abodes of householders for the sake of collecting alms (24)

9 A monk who during the Paggusan eats one meal every day, is allowed to accept all (permitted) drinks A monk who during the Paggusan eats one meal on every second day, is allowed to accept three kinds of drinks water used for watering flour, sesamum, or rice³ A monk who eats one meal

¹ I e on whose belly, armpits, lips, &c hair has not yet grown The last part is also explained except an Âkârya, teacher, ascetic, sick monk, and novice

² *Pikkâ* is the reading of the commentaries

³ Cf. Âkârânga Sûtra II, 1, 7, § 7 The definitions given in our commentary are the following the first is water mixed with flour, or water used for washing the hands after kneading flour, the

thick sour milk, fresh butter clarified butter oil, sugar honey liquor and meat. (17)

6 During the Paggusan a collector of alms might ask (the Ālārya) Sir is (anything of the just mentioned articles) required for the sick man? he (the Ālārya) says, Yes, it is. Then (the sick man) should be asked, How much do you require? The Ālārya says, So much is required for the sick man you must take so much as he told you. And he (the collector of alms) should beg and begging he should accept (the required food). Having obtained the quantity ordered he should say No more! Perchance (the giver of food) might ask, Why do you say so Sir? (Then he should answer) Thus much is required for the sick man. Perchance, after that answer the other may say Take it, Sir! You may after (the sick man has got his share) eat it or drink it. Thus he is allowed to accept it, but he is not allowed to accept it by pretending that it is for the sick man. (18)

7 In householders families which are converted, devoted, staunch adherers (to the law), and honour praise, and permut (the visits of monks) Śhāviras, during the Paggusan, are not allowed to ask, Sir have you got such or such a thing? if they do not see it.

Why Sir has this been said? Because a devout householder might buy it or steal it. (19)

8 During the Paggusan a monk eats only one meal a day and should at one fixed¹ time frequent the abodes of householders for the sake of collecting

1 after the sāt a and artha pauruṣa or the religious instruction in the morning

rest content for that day with the dinner he has brought together, and is not allowed a second time to frequent the abodes of householders for the sake of collecting alms (26) During the Paggusan monks or nuns who restrict their visits to certain houses may go to a place where rice is cooked¹, if it is the seventh house from that where they are lodged According to some, the lodging is included in the seven houses which such a mendicant must pass before he may participate in the festive entertainment, but according to others, it is not included in those seven houses (27)

11 During the Paggusan a monk who collects alms in the hollow of his hand, is not allowed to frequent the abodes of householders, &c, if rain², even in the form of a fine spray, falls down (28) During the Paggusan a monk who collects alms in the hollow of his hand, is not allowed to stay anywhere except in a house after having accepted alms, for it might begin to rain But he should eat a part, and put back the rest (if it then begins to rain), covering his hand with the other hand, and laying it on his bosom or hiding it under his armpit³, then he should go to well-covered (places), to a cave or the foot of a tree, where no water or drops of water or spray of water falls in his hand (29)

12 During the Paggusan a monk who collects

the donations of food above the fixed number as donations of drink if the latter have not yet reached the fixed number

¹ *Samkhaḍi*, the word which, in the *Âtârânga Sûtra* II, 1, 2, &c, we have translated 'festive entertainment.'

² Rain is here and in the sequel called rain-body, i e rain-drops considered as containing life, *apkâya*

³ To render *kaksha*.

on every third day is allowed to accept three kinds of drinks water used for washing sesamum, chaff or barley¹. A monk who during the Paggusan eats one meal on every fourth day is allowed to accept three kinds of water rain-water or sour gruel, or pure (i. e. hot) water. A monk who during the Paggusan keeps still more protracted fasts is allowed to accept only one kind of drink hot pure water. It must contain no boiled rice. A monk who abstains from food altogether is allowed to accept only one kind of drink pure hot water. It must contain no boiled rice it must be filtered, not unfiltered it must be a limited quantity not an unlimited one it must be sufficient, not insufficient. (25)

10. A monk who during the Paggusan restricts himself to a certain number of donations² is allowed to accept (e. g.) five donations of food and five of drink or four of food, and five of drink or five of food, and four of drink. He may accept one donation of salt for seasoning his meat³. He should

second, water with which squeezed leaves, &c. are sprinkled; the third, water used for washing threshed and winnowed rice (*tamēṭa*).

Āśhrīṅga Sūtra II, 7 § 8. The first is water used for washing sesamum, or in *Mahārāṣṭra*, hulled sesamum the second, water used for washing rice, &c. (*vrīṭhyādi*) the third, water used for washing barley.

The commentator says that the body of monks who fast longer than four days is usually inhabited by a deity; this seems to denote, in our language mental derangement as a consequence of starving oneself.

Datta. The commentator does not explain this word. It seems to denote the quantity of food or drink which is given by one man.

The one donation of salt is meant to make up the five donations to which the monk confines himself. But he should not reckon

and, putting his things together, he should, while the sun has not yet set, go to the place where he is lodged, but he is not allowed to pass the night in the former place (36) During the Paggusan, &c (see § 32, down to) tree (37) It is not allowed that there at the same place should stand together one monk and one nun, nor one monk and two nuns, nor two monks and one nun, nor two monks and two nuns But if there is a fifth person, a male or female novice, or if that place can be seen (by those who pass) or doors open on it, then they are allowed to stand there together (38) During the Paggusan, &c (see § 32, down to) tree It is not allowed that there at the same place should stand together a monk and a lay woman, &c (through the four cases as in § 28) But if there is a fifth person, a Sthavira or a Sthavirâ, or if that place can be seen (by those who pass) or doors open on it, then they are allowed to stand there together The same rule applies to a nun and a layman (39)

14 During the Paggusan monks or nuns are not allowed to accept food, drink, dainties, and spices for one who has not asked them, and whom they have not promised to do so (40)

‘Why has this been said, Sir?’ ‘Because one who collects alms for another without being asked for it, might eat them or not, just as he lists’ (41)

15 During the Paggusan monks or nuns are not allowed to take their meals as long as their body is wet or moist. (42)

‘How has this been said, Sir?’ ‘Seven places which retain the moisture have been declared the hands, the lines in the hand, the nails, the top of the nails, the brows, the under lip, the upper lip’

alms in the hollow of his hand, is not allowed to collect alms if rain, even in the form of a fine spray falls down. (30)

13. During the Paggusan a monk who uses an alms-bowl is not allowed to frequent the abodes of householders for the sake of collecting alms if it rains fast, but he is allowed to do so if it rains but little but they must wear then an under and upper garment. (31) During the Paggusan, a monk who has entered the abode of a householder while there are single showers of rain, is allowed (when the rain ceases for a moment) to stand under a grove, or in his residence, or in the assembling-hall of the village¹ or at the foot of a tree. (32) If before his arrival a dish of rice was being cooked, and after it a dish of pulse was begun to be cooked, he is allowed to accept of the dish of rice, but not of the dish of pulse. (33) But if before his arrival a dish of pulse was being cooked, and after it a dish of rice was begun to be cooked, he is allowed to accept of the dish of pulse, but not of the dish of rice. (34) If both dishes were begun to be cooked before his arrival, he is allowed to accept of both. If both dishes were begun to be cooked after his arrival, he is not allowed to accept of either. He is allowed to accept of what was prepared before his arrival. he is not allowed to accept of what was prepared after his arrival. (35) During the Paggusan, &c. (see § 32 down to) tree he is not allowed to pass there his time with the food he had collected before. But he should first eat and drink his pure (food and drink), then rub and clean his alms-bowl

the same colour as earth Monks and nuns, &c (see § 44, down to) inspect them Those are the small sprouts

What is understood by small flowers? Small flowers are declared to be of five kinds black, blue, &c There is a kind of small flowers of the same colour as the tree (on which they grow) Monks and nuns, &c (see § 44, down to) inspect them Those are the small flowers

What is understood by small eggs? Small eggs are declared to be of five kinds eggs of biting insects¹, of spiders, of ants, of lizards (or wasps)², and of chameleons³. Monks and nuns, &c (see § 44, down to) inspect them Those are the small eggs

What is understood by small caves or lairs? Small caves or lairs are declared to be of five kinds lairs of animals of the asinine kind, chasms, holes, cavities widening below like the stem of a palm tree, and wasps' nests Monks and nuns, &c (see § 44, down to) inspect them Those are the small caves or lairs

What is understood by small moisture? Small moisture is declared to be of five kinds dew, hoar-frost⁴, fog, hailstones, and damps Monks and nuns,

¹ Uddamsa, mosquitoes, gadflies, bugs

² Halikâ, explained by *grīhakokila*, which I take to mean the same as *grīhagolikâ*, a kind of lizard, and *vrahmani*, a kind of wasps, ditto, of lizards

³ Hallohalyâ, which is declared by the commentator to be synonymous with *ahiloāi*, *saraāi*, and *lakkuāi* Of these words only *saraāi* is known, for it seems to be the same with Sanskrit *sara/a* or *sara/ū*, 'chameleon, lizard,' and Marāthī *sara/a*, 'hedge-lizard'

⁴ *Hima/ styānodaka/*

But when they perceive that the water on their body has dried up and the moisture is gone, then they are allowed to take their meals. (43)

16 There are these eight classes of small things which a mendicant ought diligently to perceive, observe, and inspect, viz. living beings, mildew seeds, sprouts, flowers, eggs, layers, and moisture.

What is understood by the small living beings? The small living beings are declared to be of five kinds black, blue, red, yellow and white ones. There is an animalcule called Anuddhart, which when at rest and not moving is not easily seen by monks and nuns who have not yet reached perfection which when not at rest but moving is easily seen by monks and nuns who have not yet reached perfection. Monks and nuns who have not yet reached perfection must diligently perceive, observe, and inspect this. Those are the small living beings. (44)

What is understood by small mildew? Small mildew has been declared to be of five kinds black, blue, &c. There is a kind of small mildew which has the same colour as the substance on which it grows. Monks, nuns, &c. (see § 44 down to) inspect this. That is small mildew.

What is understood by small seeds? Small seeds are declared to be of five kinds black, blue, &c. There is a kind of small seeds of the same colour as grain¹. Monks and nuns, &c. (see § 44, down to) inspect this. Those are the small seeds.

What is understood by small sprouts? Small sprouts are declared to be of five kinds black, blue, &c. There is a kind of small sprouts of

The same rule applies if a monk wants to undergo some medical cure (49) Also if he wants to do some exalted penance (50) Also if he intends, after the last mortification of the flesh which is to end in death, to wait for his last hour without desiring it, in total abstinence from food and drink or in remaining motionless, also if he wants to go out or to enter, to eat food, &c, to ease nature, to learn his daily lesson, to keep religious vigils—he is not allowed to do it without asking leave (51)

19 If during the Paggusan a monk wants to dry or warm (in the sun) his robe, alms-bowl, blanket, broom, or any other utensil, he is not allowed without asking one or many persons to frequent the abodes of householders for the sake of collecting alms, to eat food, &c, to visit temples or leave the house for easing nature, to learn his daily lesson, to lie down with outstretched limbs or stand in some posture. If there is somebody near, one or many persons, then he should say, 'Sir, please mind this (robe, &c) while I frequent the abodes of householders, &c (see above, down to) posture' If that person promises to do it, then he (the monk) is allowed to go, if he does not promise it, then he is not allowed to go (52)

20 During the Paggusan monks or nuns are not allowed to be without their proper bed or bench¹ This is the reason A mendicant whose bed and bench are not reserved for his own use, are low and rickety, not sufficiently fastened, without a fixed place, and never exposed to the sun, and

¹ The commentator translates *piṭṭha*, 'stool,' and *phalaka*, 'bench,' they are of course not the property of the mendicant, but only temporarily reserved for his use.

&c. (see § 44, down to) inspect this. That is small moisture. (45)

17 During the Paggusan¹ a monk might wish to frequent the abodes of householders for the sake of collecting alms. He is not allowed to go without asking leave of the teacher or sub-teacher or religious guide, or Sihavira, or head of the Gāṇa, or Gaṇadhara, or founder of the Gāṇa, or whom else he regards as his superior he is allowed to go after having asked leave of one of these persons (in this way) I want with your permission to frequent the abodes of householders for the sake of collecting alms. If he (the superior) grants permission, one is allowed to go. If not, one is not allowed to go.

Why has this been said, Sir? The teacher knows how to make good what has been done wrong (46) The same rule applies concerning the visits to temples and leaving the house for easing nature² or any other business, also the wandering from village to village. (47)

18 During the Paggusan a monk might wish to take some medicine he is not allowed to take it without asking leave of the teacher &c. (see § 47 down to) founder of the Gāṇa but he is allowed to take it after having asked leave of one of these persons (in this way) I want, Sir with your permission to take some medicine, viz. so much or so often. If he, &c. (see § 46 down to) wrong (48)

The whole of the seventeenth rule holds good not only for the rainy season, but also for the rest of the year (*ṛitubaddhakāla*).

Vihārabhūmi and *viśrābhūmi*, which in the *Āśrīṅga Sūtra* I have, according to the explanation of the commentary translated places for study and religious practices.

23 During the Paggusan monks or nuns should not use harsh words after the commencement of the Paggusan, if they do, they should be warned 'Reverend brother (or sister), you speak unmannerly' One who (nevertheless) uses harsh words after the commencement of the Paggusan, should be excluded from the community (58)

24 If, during the Paggusan, among monks or nuns occurs a quarrel or dispute or dissension, the young monk should ask forgiveness of the superior, and the superior of the young monk They should forgive and ask forgiveness, appease and be appeased, and converse without restraint¹ For him who is appeased, there will be success (in control), for him who is not appeased, there will be no success, therefore one should appease one's self 'Why has this been said, Sir?' 'Peace is the essence of monachism' (59)

25 During the Paggusan monks or nuns should have three lodging-places, (two) for occasional use,

Therakappa is said to mean 'old monks,' for young and strong ones must pluck out their hair every four months It usually denotes the conduct of ordinary monks, in opposition to the *Ginakappa*, if taken in this sense, the whole passage is made out to mean that even one who, because of sickness of his scalp, is dispensed from tearing out his hair, must do it in the rainy season, for then the precept is binding both for *Ginakalpikas* and *Sthavirakalpikas*. According to the interpretation I have followed the words *samvakkharie vâ therakappe* are a sort of colophon to the rules 17-22, and indicate that these rules apply to *Sthavirakalpikas*, but not exclusively (*vâ*), as some apply to *Ginakalpikas* also The phrase *samvakkhariya therakappa* occurs also at the beginning of § 62, and has there a similar meaning

¹ According to the commentary, they should ask each other the meaning of the *Sûtras*

who is not circumspect in what he does nor accustomed to inspect and clean the things of his use, will find it difficult to exercise control (53) but on the contrary control will be easy to him. (54)

21 During the Paggusan monks or nuns must always inspect three spots where to ease nature not so in the summer and winter as in the rainy season. Why has this been said, Sir? For in the rainy season living beings, grass, seeds, mildew and sprouts frequently come forth. (55)

22 During the Paggusan monks or nuns must have three pots, one for ordure, one for urine, and a spitting box. (56) Monks and nuns, who wear after the Paggusan their hair as short as that of a cow are not allowed to do so during the Paggusan after that night (of the fifth Bhādrapada) but a monk should shave his head or pluck out his hair. Shaving with a razor every month, cutting with scissors every half month, plucking out every six months. (57) This is the conduct chiefly of Sthaviras during the rainy season³

After these words the text has *pakkh yā ārovanā*, which is explained in the *śāstra* every half-month the tied strings on the bed should be untied and inspected the same should be done with wicker work (? *dhavara* cf. Hindi *daurā*, basket) every half month *pratyashchita* should be made. The commentator *Samayasundara* says that these words are not connected with the preceding and following ones their import (*paramārtha*) should be learned from a well-instructed brother (*gītārtha*). I think that *pakkh* is not connected with *palāṣa*, half-month, but with *kamp kha*, braid of hair tresses the two words, or rather the compound, would in that case denote arrangement of (or in) tresses or braids, and relate to nuns who do not, as far as I know shave their head. A precept for nuns is just what would be expected at this place, after one for monks (*śrīya*) has been given.

The last words are variously interpreted by the commentators.

23 During the Paggusan monks or nuns should not use harsh words after the commencement of the Paggusan, if they do, they should be warned 'Reverend brother (or sister), you speak unmannerly' One who (nevertheless) uses harsh words after the commencement of the Paggusan, should be excluded from the community (58)

24 If, during the Paggusan, among monks or nuns occurs a quarrel or dispute or dissension, the young monk should ask forgiveness of the superior, and the superior of the young monk They should forgive and ask forgiveness, appease and be appeased, and converse without restraint¹ For him who is appeased, there will be success (in control), for him who is not appeased, there will be no success, therefore one should appease one's self 'Why has this been said, Sir?' 'Peace is the essence of monachism' (59)

25 During the Paggusan monks or nuns should have three lodging-places, (two) for occasional use,

Therakappa is said to mean 'old monks,' for young and strong ones must pluck out their hair every four months It usually denotes the conduct of ordinary monks, in opposition to the *Ginakappa*, if taken in this sense, the whole passage is made out to mean that even one who, because of sickness of his scalp, is dispensed from tearing out his hair, must do it in the rainy season, for then the precept is binding both for *Ginakalpikas* and *Sthavirakalpikas* According to the interpretation I have followed the words *samvakkharie vâ therakappe* are a sort of colophon to the rules 17-22, and indicate that these rules apply to *Sthavirakalpikas*, but not exclusively (*vâ*), as some apply to *Ginakalpikas* also The phrase *samvakkhariya therakappa* occurs also at the beginning of § 62, and has there a similar meaning

¹ According to the commentary, they should ask each other the meaning of the Sûtras

which must be inspected one for constant use, which must be swept¹ (60)

26 During the Paggusan monks or nuns should give notice of the direction or intermediate direction in which they intend to go forth for the sake of begging alms. Why has this been said Sir? During the Paggusan the reverend monks frequently undertake austerities an ascetic becoming weak and exhausted might swoon or fall down. (In case of such an accident the remaining) reverend monks will undertake their search in that direction or intermediate direction (which the ascetic had named them) (61)

27 During the Paggusan monks or nuns are not allowed to travel farther than four or five Yoganas² and then to return. They are allowed to stay in some intermediate place, but not to pass there (at the end of their journey) the night. (62)

Of those Nirgrantha monks who follow &c. (see *Āśāṅga Sūtra* II 15 v end, down to) these (rules regulating) the conduct of Sthaviras in the rainy season, some will reach perfection, &c. (see § 124, down to) be freed from all pains in that same life, some in the next life, some in the third birth

I deviate from the interpretation of the commentators, who give *yā* (or *īhīyā* L), which I have rendered for occasional use, the sense of repeatedly. But as they give *āḍḍīya* the meaning used, and as the practice justifies my translation, I am rather confident about the correctness of my conjecture. The practice, as related by the commentator is this: The Upāsāyas where the monks live must be swept in the morning, when the monks go out begging, at noon, and in the afternoon at the end of the third *prahara*; the other two Upāsāyas must be daily inspected, lest somebody else occupy them, and be swept every third day.

And this only in case of need, to fetch medicine, &c. In ordinary cases the third rule applies.

none will have to undergo more than seven or eight births (63)

In that period, in that age the Venerable Ascetic Mahâvîra, in the town of Râgagriha, in the Kaitya Gunasilaka, surrounded by many monks and nuns, by many men and women of the laity, by many gods and goddesses, said thus, spoke thus, declared thus, explained thus, he proclaimed again and again the Lecture called Paryushanâkalpa with its application, with its argumentation, with its information, with its text, with its meaning, with both text and meaning, with the examination of the meaning

Thus I say (64)

End of the Rules for Yatis

End of the Kalpa Sûtra.

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CONSONANTS	MISSIONARY ALPHABET			Sanskrit.	Zend.	Pehlvi.	Arabic.	Hebrew	Chinese
	I Class.	II Class.							
		III Class.							
Gutturales	k	kh		क ख ग घ	𐬕 𐬖 𐬗 𐬘	𐬕 𐬖 𐬗 𐬘	𐬕 𐬖 𐬗 𐬘	𐬕 𐬖 𐬗 𐬘	k kh
1 Tenuis									
2 " aspirata									
3 Media	g	gh		𐬙 𐬚	𐬙 𐬚	𐬙 𐬚	𐬙 𐬚	𐬙 𐬚	
4 " aspirata									
5 Gutturo-labialis	q			𐬛	𐬛	𐬛	𐬛	𐬛	
6 Nasalis	ñ (ng)			𐬜	𐬜	𐬜	𐬜	𐬜	h, hs
7 Spiritus asper	h								
8 " lenis	'h								
9 " asper faucalis	'h								
10 " lenis faucalis		'h							
11 " asper fricatus									
12 " lenis fricatus									
Gutturales modificatae (palatales, &c)									
13 Tenuis		k		𐬟 𐬠	𐬟 𐬠	𐬟 𐬠	𐬟 𐬠	𐬟 𐬠	/ kh
14 " aspirata		kh							
15 Media		g		𐬡 𐬢	𐬡 𐬢	𐬡 𐬢	𐬡 𐬢	𐬡 𐬢	
16 " aspirata		gh							
17 " Nasalis		ñ							

[illegible]

VOWEL	INDO-EUROPEAN ALPHABET			Sanskrit	Syll.	Phonet.	Pali	Arabic	Hebrew	Chinese
	Class	Class	III Class							
1 <i>Membrile</i>	0									一
2 <i>Laryngo-palatale</i>	1									二
3 <i>Labiale</i>	2									三
4 <i>Gutturale brevis</i>	3									四
5 <i>longa</i>	4	(a)								五
6 <i>Palatale brevis</i>	5		(i)							六
7 <i>longa</i>	6									七
8 <i>Dentale brevis</i>	7									八
9 <i>longa</i>	8									九
10 <i>Longuale brevis</i>	9									十
11 <i>longa</i>	10									十一
12 <i>Labiale brevis</i>	11									十二
13 <i>longa</i>	12									十三
14 <i>Gutturo-palatale brevis</i>	13									十四
15 <i>longa</i>	14	(u)								十五
16 <i>Diphthongus gutturo-palatale</i>	15	ai	(e)							十六
17 <i>"</i>	16	au (hu)								十七
18 <i>"</i>	17	oi (oe)								十八
19 <i>Gutturo-labiale brevis</i>	18									十九
20 <i>longa</i>	19	6 (ao)								二十
21 <i>Diphthongus gutturo-labiale</i>	20	au (au)	(ai)							二十一
22 <i>"</i>	21	oi (oe)								二十二
23 <i>"</i>	22	ui (ui)								二十三
24 <i>Gutturale fructa</i>	23	ou (ou)								二十四
25 <i>Palatale fructa</i>	24									二十五
26 <i>Labiale fructa</i>	25									二十六
27 <i>Gutturo-labiale fructa</i>	26	u								二十七

